

FRANCOIS DE BALES EVE SOVE ET PRO DE GENEVE Fondateur et Instituteur de Dumes Religieures de lordre Sacre' de la Marie, Canonisé par Re Fape Alexandre 7 le 19 Auril 1665

Freat f ar ente nue d' Jacques au seraphins ouce printe du per



FRANCOIS DE BALES EVE SOVE ET PRO DE GENEVE Fondateur et Instituteur de Dumes Religieures de lordre Sacre' de la Marie, Canonisé par Re Fape Alexandre 7 le 19 Auril 1665

Freat f ar ente nue d' Jacques au seraphins ouce printe du per

# A NEW EDITION OF THE

# INTRODUCTION

TOA

# DEVOUT LIFE.

Of S. Francis de Sales Bifhop and Prince of Geneva.

Together with a Summary of his Life, and a Collection of his thorafest Maxims, now added to this the last Edition.

Set forth by the English Prinst of Tol

Printed in the Year 1669

W 580-433 JIH HO TROPUCT A-OT DEVOUT LAFE. Of S. Iranci de Sales Liftien and Win cos Orneva Lookher win a simmer roll h interest of Cold Rion of Briston ich bebbe wen aminale for Carolina Felicina in by the Line Pri and the feet of the Printed in the store



#### A

# DEDICATORY PRAYER of the Author.

Sweet Jesus , my Lord , my Saviour , and my God : behold me bere prostrate before thy Divine Majesty, wowing and consecrating this work to the glory : quicken the words thereof by the blessing, that those soules for whom I have made it, may thereby receive the Sacred inspiration I wish them: and particularly that, of imploring for methy infinite mercy; to the end, that while I shew others the way of Devotion in this world, I my felf may not be rejected as confounded in the other : but that with them I may for ever sing for a Song of triumph, the word, which from heart I pronounce in testimony of

delity, amongst the Hazards of this mortal life; Live Jesus, Live Jesus: Yea Lord Jesus, Live and raigne in our hearts for ever, and ever Amen.

The Coal Market

I read for ever fire for a

mel poor neinselimons of my it

de iers

Williamb . the mark which



## ASOMMARIE

OF

#### The AUTHORS LIFE.

HEaven made a rich prefent to the world, upon Thursday the 6. of August in the year 1567, the birthday of Saint Francis de Sales. His Father was Francis de Sales, and his Mother Frances de Siennas, both of them eminent in vertue and blood. He was born in his seventh moneth: and by reason of this advancement of time, was lo tender, that he was kept the first year wrapped in Cotton, and the Nurses were not suffered to touch him with their hands; an argument of his future chastiry. The place of his birth was a Chamber, dedicated to the pame and devotion of St. Francis of Affize, and thére.

therefore he was called Francis, He was admirably fair; his face so fweer, his countenance so lovely, and his behaviour so modest, that the fight of him raised a meditation of the beauty of an Angel. The first impression which was given him, was the fear of fin, and the love of vertue; whereof his foul was so capable, that from his infancy, his good inclinations were apparent. His Fathers house was not the only Theater of his vertues: when he was of age, to go from thence, he was fent to the Colledge of Anness, and from thente to Paris, to the Colledge of Clermont ; under the Reverend Fathers of the Society of Jesus. These two Colledges were Academies to this bleffed man; where he gained, equally Learning and Vertue . Learning by the goodness of his wir, wherein he excelled others; and by the force of his judgement, which was already ripe; Vertue, by a particular affection which he had to Devotion, and frequenting the Churches. His best recreation being in reading good books, in hearing devout Sermons, and in reciting the Crown of our B, Lady; and devourly medi-

medicating those holy mysteries. The managing of time is a flumbling-block to youth; yet he husbanded his for well; that he foon became capable of deep learning; which obliged his parenes to call him from Paris and fend, hi nio Padas; under the government of Monfe. Deage , Doctor in Divinity, to fludy the Lawes wherein he made fuch progress, that at the age of three or four and twenty years, he proceeded Dodtar with the general applause of eight and twenty Doctors; who knew not which an admite to him most, the subtility of his wirl, on his rare Venne and Pierge His bearr was too much accustomed to devotion; to forget to give God thanks for the good fuccess of his studies. He went for that purpose to our Lady of Lorento, from thence to Rome, to vifit the hoty places, and render his thanks more acceptable. This Voyage being finished, and he returned into Savey; his Father, who knew not that God had chosen this his Son to labour for this Glory | intended to pughimdo the Parliament at Chambery, sa he received there; refolving as his return to produce him fome honed rable

rable employment in the world. But Heaven opposed this; shewing by an extraordinary accident, that it confented not to this defigne: for in his return from Chambery, his horse threw him, yet without hurt; and in the fall the hanger of his Sword being loofned from the girdle, fell, to the ground; the fword also falling out of the Scabe bard, lay upon it in the form of a Cross: of which this young Cavalier taking no notice, got up again on his horse: but a while after, his horse stumbling , his fword fell the fecond time in the fame form of a Gross upon his Scabbard, He made then some reflection upon this holy figure; but at last the same accident happening thethird time, he turned to Monfr. Deage his Governour. and faid, with a fmiling countenance: I fee fir, that God calls me to follow the way of his Crosse, I must obey him. A discourse then very shore, but vigorons, and lasting in his practife. For from that moment the heart of this Ba man became so in love with the holy Crucifix, that he defired nothing but the Gross. And because he well knew that the holy Ghost loves not these languish-

languishing defires; he endeavoured speedily, to put himself into the way to follow Jesus Christ in the Ecclesiaffical state. He then discovered his defire to his Parents, and in all humitity begged their consent: which haveing obtained, he inflantly took the Cassocke: and by this new habit confirmed his mind in the contempt of the world, rendred himself more serious in the service of God: more faithful and zealous in the honour of his Glory; and all at once took the leffer orders, and the field of the holy ones. Now as it belongs to none but Apostolical men, (whose vertue is unquestionable, and knowledge profound ) to labour in the Conversion of Heretiques, our young Church-man being yer bue a Deacon, employed himself so fervently therein; as well by his learned Sent mons, as by his Chatechilines, and charicable conferences . that from that time it was judged, that he was born for high employments: which was the cause that the Provost-ship of the Cathedral Church of Geneva was given him; with express commission; to root Herefy out of the countrys of Chablais, Gaillard

1.7

5

Gaillard and Ternier. He that will know the worth of a man, must em-Zeal and Vertue of this holy man appeared very clear; for he spent the daies in Preaching and Careching thefe feduced foules; and the nights in imploring their conversion by his Prayers and Pennances. He was seen attencive in instructing sometimes a little child, fometimes a poor maid servant. In giveing spiritual refection to others, he forgot to take corporal nonrishment to himfelf; and loft half his fleep by the frequent conferences he had with Heretiques. It cannot be exprest how happily this poor land was manured by the care and vigilancy of this Apostolical man, nor how plentifully Heaven porred its bleffing upon his labours. It is enough to say, that in less then two or three years, he extyrpated almost out of the whole countrey, that Herefy, which in threescore and ten years had raken deep root there. Now as fo great a talent well managed could not but draw to it occasions of great merit , Monfeigr. de Grenier Bishop of Geneva, upon a certain knowledge which which he had of his verice and abilities, choic him for his Coad jutor, and obteyined approbation of the choise at Rome by Pope Clement the eight; and a little after, our holy man was confectated Billion of Geneva.
There wanted no tellamony from Heaven to make appear, that this choice was accepted there for during the Confectation) according to the relation of this great Prefate ) he imagined that he did intellectually fee the holy Trinity working that inwardly in him. which the Mithops performed our ward ly land that the glorious Vilgin accompanied by St. Peter and St. Paul rook hift into protection. This vision, more then sufficient to induce this great Prelate to give himself entirely to God, was seconded by another fathat it held him wholfy employed in the contemplation of his divine Ma-jelly the space of his weeks, imprinting in his heart to great a respect and reverened to Episcopal dignicy, that he hopoured it even to the least Pontifical Ofnaments. And to acquit himfelf worthily of this charge, which feemed burthen-

e

e

C

t

V

D

E

v

d

t

e h

burthenfome to him, by reason of the foules which he had to direct; he refolved to take for his pattern St. Charles Borromeus; beginning after his example to reforme the Clergy, to fettle the Ecclesiastical state in its former fervour and piety, to furnish Ecclesiastical Benefices with fit perfons, and to compole a particular Ricual, From Ecclefiastical he passed to Lay persons, and laboured so powerfully in reforming their manners, by his Preaching, and parricularly by the instructions he gave them in confession, that this people of Geneva became altogether changed. But it was too little for his zeal to have only Savoy to preach in : Paris must also hear his voice, he preached there to the great farisfaction of all, and with such successe, that King Henry the 4. defired to stay him in France, promising him a better Bishoprick then that of Geneva. But our holy man who had no affection to those honours, and advantages; would not break his faith which he had given to his first Spouse. Which was the cause that parting from Paris, he returned home, and employed himfelf more fervently then ever

li

P

E

ever to encrease the Glory of God, and inftruct fuch persons as had formerly little profited. From the care of the perfection of worldly people, he went forward to the instruction of Religious persons, and founded the Order of the Number of the Vifitation, whole meekness, Piery and Charity, revive in these times the spirit and memory of their Founder. He received commandement from the Pope, to compose the Rules of this new Order: which he did fo prudently; that he might easily be judged the Organ and instrument of the Holy Ghost, defigned for the establishment of an Order fo honourable to the Church of God. The constitutions being framed, he took particular care of this Order, and from the very beginning y fowed fuch good feeds by his pious writings and devous discourses, that from them, he faw grow up fruits capable of a perfect fanctity. It is very easy to judge by these Apostolical actions, the eminent degree of perfection to which his foul was raised. The love of God policit him to entirely, that if one grain of affection towards the world had been mingled

mingled with it, he would raber bay torne out his very heart, then have en dured it. The love of his neighbour made him keep a List of all the bashin poor people of the town, whom here leived secretly; and this same love gave him a will todye for the falvation of all those of his Diocesse. His affect onto holy poverty was fo great; that in imitation of S. Charles Boromens, he wore one fute of cloathes more then pine years, and choice for his last res traita Gardiners house; to the endite might de the more poorely, il chaftiny though affanted many times by the fubrilty of the enemy of mankind, was alwaies victorious; and he preserved his innocency in such occasions, as that of others had affiredly fuffered shipweach. His humility was fo perfect, that herhought himfelfhap py to feive the meanest person, the took glory in inflructing even a poor countrey man, and to confess some good maid fervant, and every where faught the lowest place. His innocency was so like that of a Dove, that by his discourse it was easily judged what was in his heart. His mildness so extraordina-

CF

g

CI

t

1

i

t

ł

1

traordinary, that one look of his, hath gained many foules to God. His prayer to fervent; that by his own relation, the upper part of his foul was onely active, and the lower part had no share in it. His recollection to incimate: that amongst his greatest employments he kept all the powers of his foul united to God. In fine his vertue and perfection, fo well known, that the Popes, Clement 8. Paul 5. and Gregory 15. have commended him; the Kings of France and Spain honoured him, and all Prelates endeavour to imitate him. Heaven it self would acknowledge his merit, having given him the gift of miracles and Prophely. By vertue of the first, while he lived, he cured a young man of Tarentaile of an incurable Palsie, and after his death he continued to do these miracles. By the gift of Prophecie he knew that his death was near: for going unto Avignon upon the service of the Duke of Savoy; he took his last leave of many of his friends: in consequence whereof being arrived at Lyons, he fell fick, and having received Absolution, the bleffed Sacrament of the Altar for his Viaticum,

re

V

oi i

es he

D-

96

3-

ly

15

ot le

cum, and Extream Onction for his last preparation, aboundantly replenished with merits, he past out of this world to a better at eight of the Clock at night, the 28, of December, in the year 1622. a day dedicated to the mermory of the holy Innocents; God having been pleased to choose this day to crown this holy man, after he had lived 56, years, and governed the Church of Geneva 22, years, in the State of a most innocent and exemplary life.

en spirit product it out it is entitled

niur vi Palife, and the character by the conduced to do it to miss less By the coic of

Richald in confequence wherebile in

one applicability sales

a know that his death was

THE

THE

# AUTHORS PREFACE.

My dear Reader, I befeech thee to read this Preface for thy fatisfaction and mine.

The Nosegay-maker Glycetis, knew so well how to wary and mingle flowers, that of the same sorts she made a great variety of Nosegayes; insomuch that the Painter Pausanius lost himself in vying with her this diversity of work; for he could not change his Painting into so many fashions, as she changed her Nosegayes. So the holy Ghost disposes and orders with so much variety the instructions of devotion, which he gives by the tongues and peams of his servants, that the

#### The Preface.

the dollrine being alwayes the same, the discourses notwithstanding which are made thereof, do very much differ, according to the divers methods in which they are composed. I neither can, will, nor ought to write in this Introduction, any thing but what hath been already published by our Predecessors upon this subject; they are the same slowers which I represent to thee dear Reader; but the Nosegay which I have made of them, shall be different from theirs, as being made in another sasking.

2. Those that have treated of Devotion, have, almost all, regarded the instruction of persons altogether retired from worldly conversation; or at leaft have taught a kind of devotion which leads to this absolute retreat. But my intention is to instruct such as live in Townes, in Families, in the Court, and by their condition are obliged to a publique life: who very often under colour of a pretended impossibility, will not so much as think upon undertaking a devout life; beleiving, that as no beaft dare tast of the feed of the bearb called Palma Christing So, no man ought to pretend to the Palm of Christian piery, folong as he livesth in the

#### The Preface

CON

her

MOT

any

16-

be

2

ng

7-

1-

d

4

A

.

the throng of temporal affairs. And I make appear to them, that as the Mother Pearls do live in the Sea, without reces ving one drop of falt water: and as towards the Chelidonian Islands, there are Fountains of fresh water in the midst of the Sea; and as the Fire-flies fly in the flames without burning their wings; fo a vigorous and conftant foul may tive in the world, without participating of any worldly humour; may find out fprings of (west piety in the midft of the brackish waters of the world; and near five among ft the flames of earthly conempifiences, mithout burning the mines of the facred defires of a devent life. It is true, this is very difficult, and therefore I dofire that many would employ their cares herein mith more Zeal then hereto they have done; and I weak as I am , shall ondeavour by this mark, to contribute fome help to fuch, as with a generous hourt will undertake this worthy enterprize.

3. Yet it was neither my defire nor inclination, that this Introduction should come to the publick view. A person full of true bonour and vertue, having (some time agoe) received the grace of God to aspire to a devout life, desired my parti-

#### The Preface.

cular assistance to that purpose; and I being many times obliged to that person, and having long before observed in hima great disposition to this designe; I was very careful to instruct this person well: whom having conducted through all the exercifes convenient to fuch a desire, and condition; I left many memorials in wriring to make use of in time of need. This party afterwards communicated them with a great, learned, and devout Religious man, who beleiving that many might reap profit by them; earnestly advised me to publish them: and it was easy for him to persuade me to it; because his friend-Ship had great power upon my will, and his judgement a great authority over mine.

4. Now, to the end that it might be more profitable and acceptable: I have reveiwed it, and put it into a kind of method, adding many advises and instructions proper to my intention: but all this I have done, having very little leisure. For which cause thou wilt find nothing exact, but only a collection of plain advertisements, expressed in clear and intelligible words; at least I desired to do so. As for elegancy of language, I would not so much as think of it, having other things enough to do.

5. I address my discourse to Philothea, because desiring to reduce to the common advantage of Joules, that which I had first writ for one only; I call ber by a name common to all such as desire to be devout; for Philothea fignifies a foul loving, or in love with God. Reprefenting then in this work a foul which by the defire of devotion, aspires to the love of God; I have divided this Introduction into five parts. In the first, I endeavour by certain perswafions and exercises to convert the simple desire of Philothea into an entire and firm resolution, which she makes at the endafter her general confession, by a solid protestation, followed by the most holy communion; in which giving her self to her Saviour, and receiving him, the enters happily into his bely love. That done, to lead her farther on; Ishewher two special means to unite her self more and more to his divine Maje-By: Theuse of the Sacraments, by which this good God comes to us; and holy prayer whereby he draweth us to him: and in this I spend the second part. In the third, I shew her how she ought to exercise her self in many vertues most proper for her advancement; not flopping but at fame partics-

#### The Preface.

particular advises, which she could hard ly have elsewhere, or found out of her self In the fourth part, I discover the stratayems of her enemies, shewing her how she may escape them, and go forward. In the fift and last part, I make her retire a little torefresh her self, recover breath, and repair her strength, that she may afterwards more couragiously gain oxound,

A

11

70

Ö

and go forward in a devout life.

6. This is a fantastical age, and 1 foresee that many will say, it belongs only to religious men, and perfons of devotion to make such particular directions to piety; that they require more leafure then a Bishop, charged with a Diocess so heavy as mine, can spare, that this diffratts the understanding, which should be employed in affaires of greater importance But I (my dear Reader) Jay to thee with great S. Denis, that it belongs principalto Bishops to guide soules to perfection; fince their Order is supream among men, as is that of Seraphins among the Angels: fo that their leafure cannot be better employed then in that. The ancient Bishops and Fathers of the Church, were at the least as careful of their charge as we: yet refused they, not for all that, to take

#### The Preface.

d.

H

h

he h

f

d,

11

n-

10

to

\*\*

13

-

,

6

5

2

take care of the particular conduct of many foules, which had recourfe to their effiftance; as it appearet by their Epostles : wherein they did imitate the Hpostles, who in the midst of the general Harveft of the world, gathered notwithfranding certain ears, more remarkable, with a particular affection. Who knoweth not that Timotheus, Philemon, Onelimus, Thecla and Appia, were the dear children of great S. Paul ? at S. Mark and Saint Petronilla of S. Peter? ter ? S. Perroniffa I fay, who, (as Baronius and Galonius learnedly prove mas not the carnal, but only the spiritual dangenter of S. Poter. And S. John, writes he not one of his Canonical Epifeles to the devont Lady Electa?

in particular: but a comfortable pain, like that of the taborers in the Haro-st and Vintage; who are never better pleafed, then when their labour is most hard, and their burden most heavy. It is a burden which recreats and revives the heart, by the pleasure it brings to those that bear it; as the Cinnamou comforts those that carry it through Arabia. They say the Tygre having found one of her whelpes

whelps which the Huntsman leaves the way to entertain her while he can ries: away the rest of the litter, she loss her felf with it, be it never fo great, an yet is not more beauty for that, but ra ther more light and apt to run the courfe the makes to save ber self in her den al love easing her with this burden. therly heart take upon him the charge of a Soul, which he finds in defire of boly perfection; carrying it in his bosome; as 4 Mother doth her little childe, without being sensible of the beloved burden. But this must be indeed a Fatherly heart; and therefore the Apostles and Apostolique men call their disciples, not onely their children, but more tenderly, their tittle children.

8. To conclude (my dear Reader) I sonfest I have writ of a devout life, without being devout my self; yet not without a desire of being so. And it is this desire which hath given me courage to instruct thee. For, as a great learned man said, to studie it is a good way to learn; to hear is a better; but to teach is the best of all. In often happens (saith S. Augustine, writing to his deveut Floringine)



The Epifele Dedicatory.

To the most
HONOURABLE,
NOBLE & RENOWND

as nt

ut

# Catholicks

Of his Majesties three Kingdoms

Od made man by Creation, and renew'd him by redemp-

demption, so he still con-tinues to perfect him by his fanctifying spirit, by his Divine inspirations. by his Sacraments conferd by such his officers as he has lestablishe in his Church for this effect, and by the Voice and Pen of certain choten persons, to whom he more liberally communicates the knowledge of his heavenly pleasure, to be by them proposed and made known to others

Of this select number of the pleased his Divin he Majesty to make peculia at choice

choice in these our dayes y of the B. Prelate St. Fran-y cis de Sales, who both by his voice and writing bath d so smoothd the way, and s fo fweetly invited mens is hearts to Devotion, as that now even to perfors m most engaged to worldly s, affairs, the practife of e-vertue (which formerly he feemd so exceeding rough n- and difficult) is by his hom ly instructions rendred fo vi very amiable and pleasing as they attempt with e great zeal to embrace that h holy practife, whereof ia they durst handly before

ce shorth

## The Epifile

admit onely a thought. One of the productions of this B. Prelate, abounding with all spiritual fruit, is his Introduction To a Devout Life. Of which divine book fome years past, I presented you with a new edition: but striving then to contract it into a little Volumne, thereby to make it the more Portable. I now upon a second reflection, well perceive the

Character to be too small for an aged sight. Wherefore to make it more use-

ful for all, and that none

should

1

Dedicatory.

1-

n

IC

u

t

t I

should be deprived of so rich a spiritual treasure, I conceived no cost nor industry in my Power was to be spared for the Purchasing this so necessary a comfort to my Dear Countreymen; fince what now both age and infirmity makes me incapable to render in Personal service, this most Pions Treatise will much better supply to all who with a Godly disposition shall make right use thereof. Minust.

\* 3 There

## The Epiftle

There is no state nor condition of persons to whom this B. Saint has not given most divine in structions for their salva tion, and that in a most fweet and familiar way; according to the singular mildness of his meek and gentle spirit, which was to replenisht with divine love, that, as flowing from his happy heart, it could breath out nothing in all his actions, but inflam'd Charity for the encrease of his glory, accompanied with an earnest thirst of mans Beatitude.

1

## Dedicatory.

101

to

nas

n

a.

ar

10

as

20

18 11

lg l:

1

Service and

tude. Herein with an ardent fervour he consumed all the moments of his faintly life; herein also aswel by the powerful enargy of his graceful perswasions, both in his publick Preaching and private Exhortations, as by his spiritual letters, holy conversation, and pious example; his success hath been so happy as to render true Piety and Devotion; (which was painful before, and so generally neglected by all fecular conditions) pleasing and embraced by all forts of peo-\* 4 ple

## The Epiftle

ple, with much spiritual joy and happiness to their souls.

These are singular encouragements to fuch fouls as aspire to Beatitude to enter into a Devout life, which is the ready way to it. Here they will perceive that this pretions Treatise is properly and worthily stild, An Introduction to a Devout Life. Since in it they will find a folid foundation, to raise the spiritual building of that their felicity: and the method prescribid therein, is so sweet and eafy,

r

lh

1

fy, and so fitly proportiond to all conditions, as that none can justly exempt themselves from it, either by presence of business, or apprehension of austerities; since being once entred into it with a true desire to advance, they will speedily discover joy and confolation therein. Yea these happy fouls who open their hearts to the holy inspirations which they will find herein, will foon avow, that the efficacy of this excellent treatife oblieges them to the love and practife of a Ver-

tuous

## The Epifele

ence whereof has given occasion to the several Translations into divers Languages, and the frequent Traditions which have been made of it.

Vertuous Reader, if thou demandest what book this is, or who is its Author: receive the answer of the Divine Spirit to St. Augustine: tolle, lege, hear it speak, and thou wilt easily discover it, and be obligged to say; Lequela tua manifestum te facit: it will reveal both the Authors vertue, and his hap-

Dedicatory;

n

ıl

rs

h

t

3

I-

u

, C - + 4

py conduct. In fine this excellent book needs no ther praise; the Frait fufficiently declares the goodness of the Tree yand aboundantly tellifies both excellency of the works and the transcendent mes rit of the Author; whose: vertue, piety and devotion which he both practifed, and taught to others, were not meerly moral, natural, and confisting in outward appearance, but folidly grounded in his heart and foul. It was interior, christian and divine, aiming purely to please God, nob:

I be Bottle

not our selves, nor others, by which we must take our measure to know true devotion, and a right vertuous man. The vertues at which this holy Prelate aymd, were supernatural, and the proper vertues of Iesus Christ, teaching to Ephf.4. renounce our selves, and to perform all our actions in justitia & Sanditate veritatis, that is, purely from the Glory of God, in spirit and truth, John 4. faith St. John, which consists not in multiplicity of Prayers, in much Fasting, or other corporal

Dedicatory.

ral austerities; all which though very good in them felves, may notwithstanding be practifed more for self satisfaction, then out of a true interiour motive, or right christian devotion, which must be inwardly quickned by the divine spirit of lesus Christ, the fountain of all true vertue, as the foul is the perfection of the body, for Omnis gloria filie Regis abintius. And therefore knew right well, that whosoever aspires to this happy quality of being truly vertuous and devout must live an interior life, for reg-

f

1

1

## The Epifile

regnum Dei intra vor est, and apply himself to the praetisse of vertue, proceeding from the heart and soul; his outward actions also are to be accompanied with this holy spirit and christian motive of pleasing God, and purely for his sake.

If therefore we aspire to this divine vertue of true christian devotion, it must be by an interiour life, it must be in spiritu & sanctitute veritais, it must be by a practise proceeding from the heart, and all our exteriour actions must be

Dedicatory.

4

id

14

9

f

400

ė

quickned with this holy
spirit and divine mote
of pleasing God, purely
for his sake, and not performd, as of custome, and
for fashions sake, which
would rather deserve punishment then any reward
from God.

And because this holy Prelate could not alwaies remain here upon earth for our example, he hath therefore lest us a rare copy of himself, representing to the life that true Original, wherein (like Parents in their children, who inherit both their riches.

## The Epistle

ches and vertues) he lives the not in a dead resemblance, th or Picture, but in true li- b ving copies, quickned by him in the production and t establishment of that his b Religious Order, and Pious institution of the vifitation; whereby he lives with perpetual blessed memory in the Church of God: 10 as if all his dead books should in time be worn out, and fail to testifie who is this Francis de Sales, yet would he be known by his living books, I mean his surviving vertuous children of

t

t

a

r

C

6 1

-

e,

17

y

dis

S d

f H

e

e

es that holy Order, who neither breath, nor live, but by his Ayr and Spirit (which is no other then that of Iesus Christ, resembling that happy Primitive spirit of his Church, that is, all with one heart and one foul united in charity, candor & simple sincerity. In whom he hath deeply imprinted the duty enjoyn'd by the great Apo-Itle to his devout conversites imitatores mei estote, sicut Gego Christi. And they also on their parts have faithfully corresponded with this spirit of their holy father, and therby rendred themselves true copies of Jesus Christ.

## The Epiftle

I

a

t

)

7

This holy man knew n well that Vertue lodged not in the fenfes, nor in flefh and blood, but in the mind and foul, which he would not therefore have to be reformed by the flesh, in overcharging it with great austerities, but rather would have the spirit to reform the flesh, he inspiring them in a frail and feeble body, a spiritual and interior life difengagd from the senses. Their life and conversation, their application and proceeding is all feafond with charity, meekness, mildness

## Dedicatory.

cd

in he

ne

/ C

ı,

.

- del

ness and great simplicity. All which very plainly appears in the manner of their converfing together, yea even by their reciprocal words and expressions, which breath nothing but candor, sweetness and affability. They strive in all things to prevent each other in civility and respect, and such is their mutual comportment, as you may well perceive great candor and ingenuity in a pure innocent Dovelike humour, well reprefenting that most happy state of christian infancy, and

## The Epistle

and spirit of the Primitive Church.

6

They are children of Prayer, and of celestial conversation, and therefore they are not overburthened with long offices, nor vocal Prayer, fo as they have the more leisure to converse with God internally, to which also their exact silence and recollection much contributes, though outwardly their countenance and conversation breathes nothing but a cheerful and modest affability to all who treat with them. You fee

fee here an Idea or brief description of this holy Prelates children, who eternize his life upon earth, and edify us to behold in this corrupt age, fuch perfect imitators of Iesus Christ. And in this little Book is contained a sufficient expression of what is practised in the life and comportment of these his Religious Daughters, or rather the true living Copies of this great Saint.

S e

- 7 l

Where-

## The Epifile

Wherefore enquire not Wherefore enquire not who was this B. Saint Fra. de Sales, nor further in de Sales, nor further in form thy felf, what was his spirit; grieve not in hearing the vertues of his life, his meekness, and mildness, his goodness, affability and cordiality: grieve not. I say, because thou hadft not the happiness to see, or converse with him, for behold him in this book exprest to the vertuous fouls desire, and be affured that he has left in the Church true Phieletheas, or rather the living copies of his ravishing

4

1 1 Degleston)

or vishing vertues and most all.

as

in

ſe

i

se

n

0

,

18

10

10

100

g

n. What principally I recommend to thee my Devout Reader, is to be 115 careful well to penetrate nd the Maximes of this little f Book, and thereby to 7 % transform thy spirit into his, so rendring thy self a lively copy of his perfections: hereby thou wilt gain great happiness, with much content to thy mind, and grace to thy foul, which will enable thee so to love and serve God in this world, as thou

## The Epistle

thou maist Adore, Praise and glorifie him, together with this Saint, and all the blessed in Eternity.

#### The Preface

Fforintine ) that the office of distributting, give us merit to receive: and the office of teaching, ferve us for a foundation of learning. Alexander canfed the picture of his fair Compaspe, who was so dear to him, to be drawn by the hand of the only famous Apelles: he being forced to contemplate Compaspe very seriously; as fast as he drew her features in his Tablet, he imprinted the love of them in his beart, and became so passi-onate for her, that Alexander percei-ving it, and taking pitty upon him, he gave her to him in Marriage; depriving himself for his sake of the dearest friend he had in the world; wherein (faith Plinie ) he shewed the greatness of his heart, as much as he had ever done by his greatest victory,

9. Now, friendly Reader, I am of opinion, that is is the will of God, that I hould paint upon the hearts of his people, not only common vertues; but also his most dear and well beloved Devotion. And I undertake the office willingly, as well in obedience, and performance of my duty as in hope; that engraving this lovely vertue in the hearts of others, nine own may become enamoured with it.

it. And if ever his Divine Majel shall find me passionately in love with her he will give ber to me in an eternal marriage. The fair and chast Rebecca metring Isaacks Camels, was destined to be his wife, and received from him earing and golden bracelets. So do I promise m self from the infinite goodness of God that guiding his dear flock to the whole Some waters of Devotion; he will make my foule his Spouse; pating in my ear the golden words of his holy love, and my armes strength to practise them, which consisteth the essence of true De vation: which I humbly befeech his Me jesty to grant me, and all the children his holy Church. That Church to while I will for ever submit my writings, actions, my words, my wills, and thoughts.

> At Anesty, S. M. Magdalens day 1608.

t

10

16

# စီးလိုတို့လိုတို့တို့တို့တို့ <u>သို့</u>လိုတို့တို့

## THE PREFACE

To the NEW EDITION.

TN Affliction we commonly return to Devotion : the former our friends in England have not wanted of late. and we hope they have had the latter, at least in their defires. This : piece therefore will come very seasonably to them.

milest we first their

DI

It has been formerly translated by a Reverend person of our Countrey: bur he in his great humility, exposing it to the reviewing of others; it fell into the hands of some, who enlarging the Authors stile by many unnecessary Paraphrases, have in divers places confounded his fense, and made the book less portable.

In this Edition we hope, we have remedied all inconveniencies, by following the true sense of the Author, and his own expressions, as near to the life, as the two Languages will meet.

B 2 What

What is most pretions to us we commonly carry about us: especially in a journey, where the waies are dangerous; as well to fecure it, as to take the pleasure in often viewing it. This is a pretious jewel, and our friends travel now in none of the securest Countries: we shall therefore advise them to weare it about them, and to view it frequently; not doubting but by Gods grace the vertue of it will quickly pass through the eye to the heart: where if it work the effect we defire, which is to enflame them with the love of God; we hope they will remember us in their Devotions, who have remembred them in our labours, and shall never forget them at the ho ly Altar.

THE

# \$\$\$**\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$**

nke

is

ds eff

THE REAL PROPERTY.

he

re ich

C

ho

TS.

0

1

### THE

# FIRST PART

Of the

### INTRODUCTION.

Containing advices and Exercises requeste for the conduct of a Soul from her first desire of a devout Life, until she be brought to a full resolution to embrace it.

A description of true Devotion.

### CHAPTER I.

Hou aspirest to Devotion (my dear Philothea) because being a Christian, thou knowest that Devosion is a vertue most acceptable to the Majesty of God. But since small faults

B 2 com-

committed in the beginning of any enterprise, in the progress thereof, grow infinitely greater, and in the end irreparable. It is necessary before all things, that thou learn what the vertue of Devotion is; for since there is but one kind of true devotion, and many sorts of forged and false: if thou knowest not which is the true, thou mayst easily deceive and amuse thy self in the persuite of some impertinent and superstitions devotion.

2. Aurelius painted all the faces of his pictures to the ayre, and refemblance of the women whom he loved: and every one painteth devotion according to his paffion and fancy. He that is given to Fasting, thinkes himself very devout, if he fast often, be his heart bever so full of rancour: and not daring to moisten his tongue in wine or water for sobrieties sake; yet makes no difficulty to drink deep of the blood of his neighbour, by flaunder and calumny. Another will account himfelf full of devotion, for hudling over a multitude of prayers every morning, though afterwards he give his rongue a liberty to utter offentive, arrogant and

t

t

ſ

1

t

a

t

(

a

C

(

(

y

4

C

IC

y

A

6

E

H

3

C

1

is

30

e

d

14

IE

and reprochful speeches amongst his neighbours and family. One willingly drawes an almes out of his purse to give to the poor, but cannot draw clemency out of his heart to pardon his enemies. Another forgiveth his enemies, yet cares not to satisfie his Creditors, but by constraint. All these people are devout in the vote of the vulgar, yet in deed, they are not so at all.

3. The servants of King Saul sought David in his house, but Michol having layed a statue in his bed, covered it with Davids apparel, and made them believe it was David himself sick in bed: so, many persons cover themselves with certain external actions belonging to Devotion, and the world believes them truly devout and spiritual: whereas indeed they are but statues and apparitions of devotion.

4. True and lively devotion (O Philothea) presupposeth the love of God: nay rather it is nothing else, but a true love of God, yet not every fort of love: for, in as much as the love of God adornes our soules, it is called Grace, making us acceptable to his

B 4

divine

bb

of

30

13

id

h

civine Majesty; in as much as it given us strength to do good works, it is called Charity: but when it is arrived at that degree of perfection, wherein it causeth us not only to do well, but also to work diligently, frequently and fervently, then it is called Devotion.

5. Austriches flie never, Hennes flie leasurely, low, and seldome: but Eagles, Doves and Swallowes flie high often and swiftly: so sinners flie not at all towards God, but make all their courfes upon earth, and for earthly delights. Good people, who are not yet arrived to the height of devotion, flie rowards God by their good workes. yet flowly, heavily, and feldome; but devout soules, flie to God assiduosly cheerfully and vigoroufly. Briefly, Devotion is nothing else, but a spiritual swiftness and vigour; by means of which, Charity worketh in us, or we by her, with diligence and affection: and as it is the office of Charity wake us put in practise the Commandements of God generally, and universally: so it is the part of devotion to make us observe them chearfully and diligently. Wherefore he who obierobserveth not all the Commandements of God, can neither be esseemed good not devout: since to be good he must have Charity: and to be devout, beindes Charity, he must have a great iveliness and chearfulness in charitable actions.

r•

6. And for as much as Devotion consisteth in a certain degree of trancendent charity, it makes us not only vigorous, active, and diligenr in the observation of Gods holy Commandements: but it also provoketh us to perform with chearefulness and affection il manner of good works, although hey be not at all commanded, but only counselled, or inspired. For as a man newly recovered of fome infirmiy, walketh as much as is necessary for him, but yet leafurely and faintly for inner lately reclaimed from his ini-quity, walketh to far as God compandeth him, yet flowly and faintly, until such time as he attain to Devotion: for then like a found man, he not only walketh, but even runnes, and springs forward in the way of Gods Commandements; and besides hastens on, and advances chearfully in the paths of Heavenly

Heavenly counsels and inspirations.

fa

V

S D

ìt

0

'n

t

i

f

F

7. To conclude, Charity and Devotion differ no more one from the other then fire from flame: for Charity is spiritual fire, which, when it is we kindled, is called Devotion: so the devotion addeth nothing to the fire of Charity, but the flame, which render charity cheerful, active, and diligent not only to the observance of God Commandements, but also to the precedice of heavenly counsels, and inspirations.

#### CHAP. II.

The Properties, and Excellency of Devotion,

Hey who discouraged the Israelites from going into the lands promise, told them it was countrey that destroyed its inhibitants, having an air so contagious that it was impossible to live lost there: and further, that the Native thereof were such Monsters, that the didease up other men like Locusts, the world (my dear Philothea)

## To a Deviut Life. Part. I.

fames holy devotion, representing deyour persons with an angry, sad and
grim countenance, pretending that
Devotion engendreth Melancholy, and
insociable humours. But as losse and
Caleb protested, not only that the promised land was good and fair, but also
that the acquisition, and possession
thereof, would be easie and pleasant;
so the Holy Ghost by the mouths of
all the Saints, and our Saviour by his
own, assures us, that a devoirt life is
pleasant, happy and amiable.

co

pra

ple pray, falt, suffer injuries, serve the sick, give to the poor, warch, moderate their anger, restrain their passions, deprive themselves of sensual pleasures, and do such other acts as are in themselves sharpe and rigorous: but the world sees not the inward cordial devotion, which rendreth all their actions most pleasant and easy. Consider the bees upon the Thime; they find there very bitter juice; yet in sucking it, they turn it into honey; because such is their property. O worldlings. It is true, devout soules find much bitterness in these exercises of mortifica-

LIOD

tion, but in performing them, they are converted into sweetness and delight. The fires, the flames, the racks and fwords, feemed flowers and perfume to the Martyrs, because they were devont. If then devotion bring delight to the most cruel torments, and even to death it felf, what will it do to the actions of vertue? Sugar Greetens green fruits, and tempers the crudity and unwholesomness of the ripe: now Devotion is the true spiritual sugar, which taketh bitterness from mortifi-Cation, and offensiveness from consolation: it rakes away discontent from the poor man, and folicitude from the rich: desolation from the oppressed, and insolence from the exalted : sadness from the solitary, and dissolution from the merry companion : It ferves for fire in the winter, and for dew in the fummer: it knowes how to abound. and how to suffer want: It renders equally profitable honour, and contempt: It entertains pleasure and pain almost with the same cheerfulness, and it replenisheth our soules with admirable sweetness.

3. Contemplate Jacobs Ladder

c. he

10

ng

200

9

(for it is the true embleme of a devous life, ) the two fides between which we ascend, and to which the roundes are fastned, represent Prayer, which obraines the love of God, and the Sacraments which conferre it: the roundes are nothing but divers degrees of Charity, by which we advance from vertue to verrue ; either descending by action to the help and support of our neighbour, or ascending by contemplation to a bleffed union with God. Now look (I befeech you) upon those which are on this Ladder: they are either men, who have Angelical heares, or Angels who have humane bodies: they are not young; yet they feem to because they are full of vigour, and spiritual activity: they have wings to fly and soare upward to God by holy Prayer; but they have feet also to walk with men by a holy and friendly conversation: their faces are fair and pleasant, because they receive all things with sweetnesse and contentment; their legges, their Armes, and their heads thoughts, affections, and actions have no other deligue, not morive, then to pleafe

please God: the rest of their body is covered only with a fair and light robe : to thew that they make use indeed of the world, and worldly things; yet in a pure and fincere manner, not touching more of them then are negestary for their condition; fuch are devout perfons. Beleive me (dear Philothea) Devotion is the pleasure of Pleasures, the Queen of Vertues, and the perfection of Charity: If Charity be milk, Devotion is the Cream : If Charity be a Plant, Devotion is a flower : if Charity be a pretions stone devotion is the lustre: If Charity be a rich baulm Devotion is the Odour; yea the Odonr of sweetness, which comforts, men, and rejoyces Angels.

# CHAP. III.

That Devotion is sueable with all sorts of Vocations and Professions.

In the Creation, God commanded the Plants to bring forth their fruits, every one according to its kind; even to commandeth he all Christians who are the living plants of his Church, to bring

bring forth fruits of devotion, every one in his quality and vocation. Devotion ought to be differently exercifed, by the Gentleman, the Tradefman, the servant, the Prince, the Widow, the Mayd, and the marryed person: and not only so, but the pra-

ctife also of Devotion, must be accommodated to the capacity, the employments, and the obligations of each one in particular. For I pray shee ( Philothea ) were it proper that the Bishop should be solitary, like the Carchusian? or that the married perfons, should store up no more then the Capuchins? If the Tradef-man should be all day in the Church, like the Monke, and the Religious person, alwaies exposed to all manner of encounters for the fervice of his neighbour, as the Bishop; would not this devotion be rediculous, prepafforous, and insupportable? This fault nevertheless happens very often, and the world which discerns not, or will not

put a difference, between the devotion and indifcretion of those who pretend to be devout, blames and murmures at

Devotion.

C

of

th

pl

n

b

n

21

I

Ł

1

diceth nothing when it is true; but rather makes all things perfect: and when it is not sureable with the lawful vocation of any person, then without doubt it is false. The Bee (saith Aristotle) gaines Honey from the Flowers without hurting them, leaveing them entire and fresh as she found them; but true devotion goes yet farther; for it not only not prejudices any sort of vocation, or employment, but on the contrary, adornes and beautises it.

3. All forts of pretious stones cast into honey, become more glistering, each one according to its colour; and all persons become more acceptable in their vocation, joyning it with Devotion. The care of the samily is thereby rendred less burthensome; the love of the Husband and Wise, more sincere; the service of the Prince, more faithful; and all forts of business more easy and tollerable.

4. It is an errour, or rather an Herely to endeavour to banish a devout life from the company of Souldiers, from the Shops of Trades-men, the

Courte

11-

2-

d

-

h

e

I

Courts of Princes, or from the affairs of married people. It is true (Philathes) that Devotion, meetly contemplative, monastical, and religious, cannot be exercised in those vocations: but besides these three sorts of Devotion, there are divers others, proper to make perfect those who live in secular conditions. Abraham, Ifaac, and Ia: cob, David, Iob, Tobie, Sare, Rebecca and Indith bare witness thereof in the Old Testament; And in the New, S. Ioseph, Lydia, and S. Crispin were perfeetly devour in their shopps : S. Ame, S. Martha, S. Monica, Aquilla, Prifeille, in their families : Comelises, S. Sebastian, S. Maurice, in the Wars: Confantine, Helene, S. Lewis, S. Edward in their Thrones. Nay it hath happened, that many bath lost perfection in solitude (which notwithstanding much to be defired for perfection ) and have preserved it in company, so little favourable to perfection. Lot (faith S. Gregory ) who was so chast in the City, defiled himself in solitude: wheresoever we are, we may, and ought to aspire to a perfect life. . or eath how as

h

id ou m

he

co

ly So

m

t

T

1

E

### CHAP. IV.

Of the necessity of a guide, to enter into and proceed in Devotion.

Oung Tobie being comman Y ded to go to Rages, answe red, I know no part of the way: go then (replyed his Father) and fee fome man to conduct thee. I fay the fame to thee Philothea, wouldst thou in good earnest walk towards Devotion leek fome good man who may guide and conduct thee. This is the advice of advices. Although you fearch (saith devout Avila) you shall never find so safely the will of God, as by the way of this humble obedience, for much recommended, and practifed by the antient Saints. The bleffed mother Terefe, feeing the Lady Catherine of Cordova perform so great pennances. defired much to imitate her, against the advise of her Confessor, who had forbid her, and whom she was much tempted to disobey in that perticular! but God said to her : Daughter, thou art in a good and secure way: seeft thou

hou her pennaces? but I value more hy obedience: and here upon the ereemed to highly this vertue, that befides the obedience due to her fuperiours, the vowed a particular one, to a man of excellent perfection; obliging her felf to follow his direction and conduct, wherewith the was infinitely comforted; as well as many devone fouls before and after her; who for the more entire refignation of themselves to God, have submitted their wills to that of his fervants, which S. Katherine of Sienna highly applauded in her Dialogues. The devout Princels S. Elizabeth submitted het self with an exemplary obedience to Conradus. And behold here one of the advices which the great S. Lewis gave to his Son before his death. Confess often, choose an able and entire Confesior, who can inftruct thee to do those things which are necessary.

ve.

0 4 E E E 4 1. 0

2. Afaithfull friend (faith the holy Scripture ( is a strong protection, he that hath found him, hath found a trea-Sure. A faithfull friend is a Medicine of life, and immortality: those who fear God, find him. These divine words,

DOIDT

An

the

hir

fid

le

th

th

hi

fi

to

fr

1

2

1

V

6

point chiefly, (as you may fee) at in mortality; for which it is principall necessary to have this faithful friend who by his directions, and counfel may watch over our actions, and b this means fecure us from the amb fhes, and wills of our ghoftly enemy He will be to us a treasure of wisdom in our afflictions, discontentment and relaptes: he will ferve ns, as a co dial, to refresh and comfort our heer in spiritual diseases: he will preserve from evil, and make what is good better: and when any infirmity shall be fall us, he will hinder it from being mortal; for he will recover us.

The wife man answers, they that few God; that is, the humble, who earnestly desire their spiritual advancement. Since then it imports thee so much, Philothea, to go with a good guide in this holy voyage of devotion, beseech God with great servency to grant thee such a one, as may be according to his heart; and doubt not, for he will rather send thee an Angel from heaven, as he did to young Toby, then saile to give thee a good and saithful one,

4. Now

nd feli bu

THE PARTY OF THE P

4. Now he ought alwayes to be an Angel to thee: that is to fay, when thou shalt have found him; consider him not as a man only; neither confide in him, nor in his humane knowledge, but in God, who will favour, thee by the means and medicaion of this man; putting in his heart, and in his mouth, whatfoever shall be requifire for thy happiness : so as thou oughe to hear him as an Angel who descends from he aven to conduct thee thither. Treat with him, with an open heart, in all fincerity and fidelity; laying cleerly open to him thy good, and thy ill. without feighning or dissimulation: and by this means thy good shall be tryed and more affured; and thy ill shall be corrected, and amended: thou shalt be relieved and strengthened in thy afflictions, and moderated, and tempered in thy confolations. Place in him an entire confidence, mixed with a holy reverence, in such fort, as the reverence may not diminish the confidence, nor the confidence prejudice the reverence due umo bim. Confide in him with the relpect of a Daughter towards her Father: respect him,

ti

ti

f

1

\*

C

t

a

(

1

him, with the confidence of a Son towards his Mother. Briefly the friendship ought to be firme and sweet, all holy, all sanctified, all divine, and

all spiritual.

5. to this end, choose one amongs a thousand, (saich Avila;) and I say, amongst ten thousand, for there are fewer then can be imagined, who are capable of this office. He must be full of charity, knowledge, and prudences if one of these three qualities be wanting in him, there is danger: and therefore I say againe, ask him of God, and having obtained him, bless his Divine Majesty, remaine constant, and seek not others, but rather go on with him innocently, humbly, and with considence, for so thou wilt make a most happy voyage.

#### CHAP. V.

That we must begin with the cleansing of the soul.

I. I Lowers appear in our land (saith the Spouse) the time of cleansing and pruning is come. What are

are the flowers of our hearts, Philothea, but good defires? now as foon as they appear, the hand must be put to the knife, to prune off from our consciences all dead and superfluous works. The alien maid who was to marry with an Israelite, was to put off the robe of her captivity, to pare her nails, and to shave her hair : and the soul that aspires to the honour to be Spoule to the Son of God, ought to put off the old man, and cloath her felf with the new, casting off sin, and then to pare and shave away all manner of impediments, which may divert her from the love of God. The beginning of our health is, to be purged from offensive humors. S. Paul, in a moment was cleanfed with a perfect purgation, so was S. Katherine of Geneva, S. M. Magdalene, S. Pelagia, and some others; but this fort of purgation is wholly miraculous and extraordinary in grace, as is the refurrection of the dead, in nature; and therefore we must not pretend to it. The ordinary purifying and healing ( be it of the

body, or mind) is not effected but by little and little, by going on from

degree

on, his et,

gfi ry,

d

P

fe

u

t

fo

K

P

21

21

p

a

Cá

n

re

v:

n

6

O W

ec

degree to degree with pain and le

The Angels upon Jacobs Ladde have wings, yet they fly not ; but a cend, and descend in order from ste to step. The foul which rifeth from fi to devotion, is compared to the dawping of the morning, which in rifine drives not away the darkness in aninflant, but by degrees. The cure (faith the Aphorisme) which is made by leafure, is ever the most assured. The difeases of the soul, as well as those of the body, come posting on horseback, but they depart leafurely on foot. Courage and patience then O Philothea, are necessary in this enterprize. Alas! how much are those soules to be pittied, who feeing themselves subject to many imperfections, having a little exercifed themselves in devotion, begin to be troubled, disquiered, and discouraged; suffering their hearts almost to yeild to the temptation of forfaking all, and returning back! But on the other fide, is it not exceeding dangerous for those soules, who by a contrary remptation, make themselves beleive that they are cleanfed from their imper.

To a Devont Life. Part. I. 21

perfections the first day of their purgation, and esteeming themselves perfect, being scarcely yet initiated, take

upon them to fly without wings?

3. O Philothea, in what danger are they of relapsing, for being taken too soon out of the Physicians hands? Ha! Rise not before it be light (saith the Prophet) rise after you have rested, and he himself practising this lesson, and having been already washed and purished, yet desires to be cleansed

again.

10年日 10日 11日日

ię

16

C. C. T. L. D.

0

0

4. The exercise of purging the soul cannot end, but with our life: let us not then afflict our selves with our impersections, for our persection consists in resisting them; and we cannot resist them without seeing them; nor vanquish them, without encountring them. Our victory lyes not in being not sensible of them, but in not consenting to them. But to be disturbed by them, is not to consent to them may it is necessary for the excercise of our humility, that we be sometimes wounded in this spiritual combat; but we are never to be accounted conquered, unless we either lose, our life, or courage

courage. Now impersections or venial sins, cannot deprive us of spiritual life; for that is not lost, but by mortal sin. It then only remains, that they daunt not our courage: Deliver me of Lord, said David, from cowardise and fainthartedness: it is a happy condition for us in this warre that we may be alwaies Conquerors, if we will fight.

#### CHAP. VI.

Of the first Purgation, which is that of mortal Sinn.

1

Í

p

h

f

a

f

D

n

n

fe

b

0

The first Purgation which ought to be made, is that of sin: the meaner to make it, is the Sacrament of pennance: seek the most able Confessor thou canst; take in hand some one of the little books, which have been composed to help to confess intirely and well; as Granada, Bruno, Arias and Augerius; read them carefully; and observe from point to point, in what thou hast offended, beginning from the time thou hadst the use of reason, to that present hour. If thou dost distribute thy memory, write what thou hast observed

ferved; and having so prepared and gathered together the offensive humors of thy conscience; abhor and reject them with the greatest grief, and contrition that thy heart can conceive; well pondering these four ensuing things. That by sin, thou hast lost the grace of God, Forsaken thy part in heaven. Accepted of the perpetual pains of hell. And renounced the eternal love of God.

2. Thou feest, Philothea, that I speak of a general Confession of the whole life; which, though I hold not always absolutely necessary, yet I confider withal, that it will be exceeding profitable to thee in this beginning; and therefore I earnestly advise ir. It happens often that the ordinary confellions of those that live a common and vulgar life, are full of great defects; for many times they prepare. not themselves at all, or very little; neither have they sufficient contrition: nay it often happeneth, that they confelswith a tacite will of returning to fin: because they are not willing to avoid the occasions thereof, nor make use of the means necessary to amendment

C 2

of life; & in all these cases, a general Con. fession is requisite to secure the soul But besides, a general Confession recals us to the knowledge of our felves it firs us up to a wholesome shame and confusion for our life past: causes us to admire the mercy of God, who hath so long, and so patiently expected us : It quiets our hearts, refreshes our spirits, excites in us good resolutions, gives occasion to our ghostly Father to prescribe us advcies more suteable with our condition, and opens our hearts, that we may with more confidence express our selves in our ensuing confessions. Speaking then of a general renewing of our hearts, and of an entire conversion of our souls to God, by means of a devout life: it feems reasonable to me, Philothea, that I advise thee to this general Confession.

#### CHAP, VII.

Of the second purgation, which is, that
of the affection to sin.

ne es

ho R-

es i-

c.

ur fi-

Ú-

to

:

4,

al

LI the Israelites departed in A effect out of the land of Egypt, but not in affection: wherefore in the wilderness many of themrepined that they had not the Onions and Fleshpots of Egypt. So there are Penitents, who in effect forsake sin, but not in affection, that is, they purpole to fin no more, but it is with a certain reluctation of heart, to abitain from those mischievous delights of fin. Their heart renounces fin, and avoids it, but it ceases not to look often back that way, as Lots wife did towards Sodome. They abstain from fin, as the fick from melons; which they forbear, because the Physician threatens them with death, if they eat them, but they are troubled to refrain: they talk of them, and are unwilling to believe them hurtful : they would at least fmell to them, and account those happy, who may eat them : So the C 3

weak, and faint-hearted penitents abflain from fin for a time, but to their greif: they would willingly fin, and not be damned; they speak of fin with a great contentment, and think

those med happy who sin.

2. A man resolved to revenge himfelf, will change his mind in confessiop, but foon after, he will be found amongst his friends taking pleasure ro speak of his quarrel, and saying: bad it not been for the fear of God, he would have done this, or that : O how hard is Gods tan in this point of forgiving! I would to God revenge had been permitted Ah! who fees not that although this poor man be without fin, he receyns notwithstanding the affection to fin and being out of Egypt in effect, he is there yet in defire, longing after the Garlick and Onions he was wont to eat: as doth the woman, who having abandoned her wanton loves, is pleased nevertheless to be courted and frequented. Alas! in what danger are fuch people?

3. O Philothea, fince thou art willing to undertake a devout life, thou must not only forsake sinit self, but

(

1

1

1

1

1

t

d

ĩ

(

1

1

1

b-it od in ok

1-

i-

はいいというというからい

- 5 - 6

遵

6

also cleanse thy heart from all affections to fin. For befides the danger of relapsing, these wretched affections will perpetually waste, and deject thy fpirit; fo that thou wilt not be able to do good works cheerfully, diligently, and frequently; wherein confifts the very effence of devotion. Those fouls who are gone out of the flate of fin, but fill retain their affections to an, may (in my opinion) be likened to Maids who have the green fickness: they are not fick, yet are all their a-dions distempered: they eat without relish, steep without rest, laugh without delight, and rather dragg them selves along, then walk. Just so these fouls do good; but with fo great a spiritual weariness, that it takes away all the grace from their good works. which are few in number, and small in effect.

#### CHAP. VIII.

Of the means to make this second pure gation.

r

I. Now the first means and foundation of this second Purgation, is a lively and strong apprehention of the great prejudice fin brings us; which causeth us to enter into a deep and vehement contrition. as contricion, (so it be true) be it never so little, especially being joyned with the vertue of the Sacraments. cleanses us sufficiently from sin: sq when it is great and fervent, it cleanfeth us from' all affections which depend upon fin. A weak harred makes us loath, and avoid the company of him that we hate : but if it be a mortal and violent hatred, we not only fly and abhor him, but we detest the conversation even of his friends and kindred; yea we hate his very picture, and exhatsoever belongs to him. So when the penicents hates his fin, only with alight, though a true contrition, he resolves indeed to sin no more: but

## To a Devout Life. Part. I. 29

and vigorous contrition, he then not only detests the sin, but all the affections, dependances, and occasions of sin.

2. We must then, Philothea, enlarge our contrition and repentance, as much as is possible, to the end, it may extend to the least, and meanest consequence of sin. S. Mary Magdalen in her conversion so utterly lost the contentment and pleasure she had taken in sin, that she never more thought of it. And David protested not only to abhor sin, but also all the ways and paths of it. In this point consists the renewing of the Soul; which the same Prophet, compares to the growing young of an Eagle.

3. Now to gaine this apprehension and contrition, thou must differently employ thy self in these following meditations: which being well practised will (by the help of Gods grace) root out of thy heart all sin, with its principal affections: and indeed, to this end it is, that I have framed them. Thou shalt use them in order, as I have placed them, taking but one for each

CS

day,

day, and that, if it may be, in the morning, which is the most proper time for all spiritual exercises; to the end that thou mayest ruminate, and meditate upon them the rest of the day. But if thou are not yet accustomed to meditation observe that which shall be said in the second part.

#### GHAP. IX

The first Adeditation, of our Creation.

Preparation. 1. Place thy self in the presence of God. 2. Beseech him to inspire thee.

Considerations.

past thou were not yet in the world, and that thy being was a meet nothing. Where were thou (Q my Soul) at that time? the world had then lasted so many ages, and yet there was no news of thee.

2. God hath framed thee out of this mothing to render the what thou are meerly of his own goodness, having no

need at all of thee.

3. Con-

## To a Devent Life. Part. I. 37

3. Consider the being that God hach given thee; for it is the highest in this visible world, capable of erernal life, and perfect unity with the Majesty of God himself.

Affections and Refolutions.

presence of God; saying in the heart with the Psalmiss. O Lord, I am in thy sight as a meer nothing, and how hads thou temembrance of me to create me? Alas my soul, thou wert inguised in that ancient nothing, and hads yet been there, if God had not drawn thee thence. And what couldes thou have done remaining there?

and good Creatour, how am I obliged to thee, fince thou hast vouchsafed to take me out of this nothing, and by thy great mercy to make me what I am! what can I do to bless thy holy name as I ought, and to render due thanks to thy inestimable goodness.

3. Confound thy self. But alas my Creatour; insteed of uniting my self to thee by love and service, I am become rebellious by my inordinate affections, wandring and straying from thee.

goodness no more, then if thou hadd not been my Creatour.

h

fr

CI

V

my soul know that our Lord is thy God; it is he that hath made thee, and not thou thy self. O God I am the

work of thy hands.

5. I will then no more hence forth take pleasure in my self, since of my self I am nothing. Why doest thou magnifie thy felf O dust and ashes! yearather O very nothing, why doest exalt thy felf? To humble therefore my felf, I resolve to do such and fuch things, to fuffer fuch and fuch difgraces: I will change my life, and hereafter follow my Creatour, and esteem my self honoured with that condition, and being, which he hath given me': employing it entirely in obedience to his will, by fuch means as shall be taught me, and whereof I will inform my felf by my Ghoftly Father.

Conclusion.

God O my foul, and let all my bowels praise his holy name, for his goodpess ness hath drawn me, and his mercy

hath created me out of nothing.

2. Offer. O my God I offer to thee the being which thou half given me; from my heart I dedicate and confecrate it to thee.

3. Pray. O God strengthen me in these affections, and resolutions: O holy Virgin recommend them to the mercy of thy Son, with all for whom I ought to pray, Ge. Pater, Ave. Credo.

4. After thy prayer, walk a while; and out of these considerations which thou hast made, collect alittle nose-gay of devotion, to smell to all the rest of the day.

#### CHAP. X.

2. Meditation: Of the end, for which we are created.

#### Preparation.

1. Place thy felf in the presence of God. 2. Beseech him to inspire thee.

Confiderations.

### Considerations.

r. God hath not placed thee in this world for any need he had of thee, who are altogether unprofitable to him; but only to exercise his goodness in thee, giving thee his grace and glory. And to that end he hath enriched thee with an understanding to know him; with a understanding to know him; with a memory, to be mindful of him: a will to love him; an imagination to represent rolthy self his benefits: eyes to behold his wonderous works: a tongue to praise him; and so of other faculties.

2. Being created, and put into the world for this intention, all actions contrary to it, are to be avoided, and rejected; and those which conduce not to this end, ought to be contemp-

ed, as vain, and superfluous.

3. Consider the wretchedness of worldlings who never think of this; but live as though they did believe themselves created to no other end, then to build houses, plant trees, heap up tiches, and such like soole-

Affection

tl

d

(

r

thù

vho

bai

S & S

ill

d-

O

16

## Affections and Refolucions.

thy Soul her misory, which hath been heretofore so great, as that she hath sel-dome or never considered this. Alas! (shalt thou say) how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember, when I forgot thee? What did I love, when I loved not thee? Alas, I ought to have fed upon truth, and I have glutted my self with vanity; I have served the world, which was created but to serve me.

you O vain thoughts, and unprofitable fansies: I abjure you, O frivolous, and hateful remembrances: O unfaithful and disloyal friendships, lewd, and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you.

3. Return to God. And thou Char God, my Saviour, thou shalponsider hencesouth the sole objecter per-thoughts; no, I will no then thy self, mind to cogitations these blessings:

fome

displeasing to thee. My memory shall entertain it self all the days of my life, with the greatness of thy clemency, so mercyfully shewed to wards me: thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ha! such, and such trash, and tristes to which I applyed my self such, and such unprofitable employments, wherein I fondly squandred arway my days; such, and such affections, which captivated my heart, shall hence forth be a horrour to my thoughts; and to this end, I will use such, and such good remedies.

### Conclusion.

other tanend. Thou half created me O Lord for thy felf, and to enjoy externally the immensity of thy glory:
when shall I be worthy of it a shall I bees thee according to

I offer to thee (Omy
) all these affections,
with all my heart and
3. Pras.

of

1

160

y ...

d

i

3. Pray. I Beseech thee O Godo to accept these my desires, and vows; and to give thy holy benediction to my Soul, to the end that it may accomplish them, through the merits of the blood of thy blessed Son, shed upon the Cross, &c. Pater Ave. Credo. Make the little Nosegay of devotion, as afore-said.

#### CHAP. XI.

3. Meditations: of the benefits of God.

Preparation. 1. Place thy felf in the presence of God. 2. Beseech him to inspire thee.

Confiderations.

thee; what a body, what commodities to maintain it, what health and lawful recreations to entertain it, what friends, and affitiances. But confider all this with respect to many other perfons, much more worthy then thy self, who are destinct of all these blessings.

30

de

u

h h

h

C

f (

some spoyled in their bodies, health and members: others abandoned the mercy of reproaches, contempt and dishonour, others oppressed with poverty; and God hath nor suffered

thee to become fo miserable.

2. Confider the gifts of mind, how many there are in the world, stopified frantick, and mad? and why art not thou of this number? God hath fa-How many are there voured thee. who have been brought up rudely, and in profound ignorance; and by Gode providence thou hast been educated ci-

vily, and honourably.

3. Confider spiritual graces. O Philothen, thouart a Child of the Catholick Church, God harh taught thee to know him even from thy youth, How often hath he given thee his Sacraments? How many inspirations, internal illuminations, and reprehenfions for thy amendment? How frequencly hath he pardoned thee thy faults? how often hath he delivered thee from occasions of casting thy felf away, to which thou wert exposed, and these years past, were they nor given thee as a leifure, and opertunity to advance

advance the good of thy foul? Confider in particular, how sweet and gratious God hath been to thee?

## Affections and Resolutions.

1. Admire the goodness of God, O how good is my God towards me? O how gratious he is? how rich is thy heart O Lord in mercy, and liberal in clemency! O my foul, let us recount for ever, how many favours he hath done to us.

alt

1

PI

red

OW ed,

ot

fa-

re

nd 3

i-

2. Be aftonished at thy ingratitude. But what am I (O Lord) that thou are fo mindful of me! Ah, how great is my unworthiness! Alas, I have even troden thy bleffings under foot. I have difhonoured thy graces, converting them into abuse and concempt of thy soveraign goodness. I have opposed the depth of my ingratitude, to that of thy grace and tayour.

3. Scir thy self up to acknowledge: ment. Wellthen my heart, be now no more unfaithful, ungrateful, and difloyal to this great Benefactour. And how shall not my foul henceforth be wholly subject unto God, who hath

wrought

wrought so many wonders and favour

in me, and for me ?

4. Ha! withdraw then thy body, Philothea, from such and such sensualities, and consecrate it to the service of God, who hath done so much for it, Apply thy soul to know, and to acknowledge him, by such exercises, as shall be requisite for that purpose. Employ diligently the meanes which are in the Church to save thy self, and to so love almighty God. Yes (O my God) I will frequent prayer; I will hear thy holy word, and put in practice thy inspiratious and counsels.

#### Conclusion.

r. Thanke God for the knowledge he hath now given thee of thy duty; and for the benefits received heretofore.

2. Offer him thy heart, withall thy

resolutions.

3. Pray him, that he will strengthen thee to practice them faithfully; through the merits of the death of his sonne implore the intercession of the blessed Virgin, and of the Saints. Pater nester. Ava Maria. Make

## To a Devout Life. Part. I. 41

Make thy little spiritual Nosegay, as

urs

Y .

ce

ir, C-

25

n-

re.

to l)

y

退

6

2

道

#### CHAP. XII.

## 4. Meditation : Of fin.

Preparation. 1. Place thy self in the presence of God, 2. Besendhim to inspire thee.

Considerations.

All to mind how long it is fince thou beganst to sin, and examine how much since that beginning, sinnes have been multiplyed in thy heart. How every day thou hast encreased them against God, against thy self, and against thy neighbour, by work, by word, or by desire.

2. Consider thy evil inclinations, and how far thou hast followed them. And by these two points thou shalt find that thy sinnes are greater in number then the haires of thy head, yea then the sands of the Sea.

of ingratitude against God: which is a general sin, and extendeth it self over

t

6

all the rest, and maketh them infinitely more enormious. Consider then, how many benefits God hath bestowed up. on thee, and how thou hast abused them all in prejudice of the giver. And in particular, how many inspirations half thou despised? how many good motions hast thou made unprofitable? but above all, how many times half thou received the Sacraments, and where are the fruits thereof? what are become of those pretions jewels. wherewith thy dear Spoule adorned thee? all rhese have been buried under thy iniquities. With what preparation half thou received them? think upon this ingratitude; that God having run fo far after thee, thou hast run from him to lofe thy felf.

## Affections and Resolutions.

my God, how dare I appear before thine eyes? Alas, I am but the corruption of the world, and a very fink of fin and ingratitude. Is it possible that I have been so disloyal, that I have not left any one of my senses, nor any one of the

700 Devous Laje. Prat. 1.

of the powers of my Sonl, which I have not corrupted, violated, and defiled, and that not so much as one day of life hath passed, in which I have not brought forth such wicked effects: is it thus that I ought to recompence the benefits of my Creator, and the pretious blood of my Redeemer?

ed nd

115

bd

ıft

be

•

d

1:

n a

2. Crave pardon; and cast thy self at the feet of thy Lord like a prodigal Child, as a Magdalene; or like a Womanwho hath defiled her marriage-bed with all kind of adultery. Mercy O Lord upon this poor sinner. Alas, O living sountain of compassion, have pitty upon this wretch.

Resolve to live better. No O Lord never more with the help of thy grace; never more will I abandon my self to sin. Alas, I have loved it too much mow I detest it, and embrace thee, O Father of mercy, I will live, and die in thee.

4. To expiate my fins past, I will accuse my self of them courageously, and will not leave one, unbanished from my heart.

5. I will do all pollible endeavour,

to extirpate all roots of fin from me heart: and in particular, such, and fuch vices, which do most annoy me.

6. To accomplish this, I will conflantly embrace the means, which shall be advised me; and think never to have done enough to repair so grieyous offences.

Conclusion.

1

1 ( i

155

i

ſ

1

li fi

ti

2

2

1. Give God thanks, for expecting thy amendment, until this hour: and bless him, that he hath given thee these affections.

2. Offer him up thy heart, that thou

mayst put them in execution.

3. Desire him to strengthen thee, &c. Pater Ave. Credo.

Make thy little Nosegay of devotion,

as aforefaid.

#### CHAP. XIII.

5. Meditation: Of Death.

Preparation.

1. P Lace thy self in the presence of God. 2. Beseech him to inspire

inspire thee with his grace. 3. Imagine thy self to be extreamly sick, and without hope of recovery.

## Considerations.

ay of thy death. Omy Soul, thou must out of this body one day; but when shall that day be? Shall it be in Winter, or in Summer? in City, or in Country? by day, or by night? Shall it be suddenly, or upon notice given thee? by sickness, or by accident? Shalt thou have leisure to confess thee; Shalt thou have the assistance of thy Ghostly Father? Alas, of all this we know nothing at all; only certain it is, that we shall die, and that, always sooner then we imagine.

2. Consider that then the world shall end in regard of thee; for it will last no longer to thee: it will turn upside down before thine eyes: for then the pleasures, rhe vanities, the worldly joys, and fond affections of our life, will seem to us shadows, and airy clouds. Ah wretch! for what toys and trisses have I offended God? thou halt

shalt then see, that for a nothing, we have for saken him. On the contrary devotion and good-works will then seem sweet to thee, and delightful. O wherefore did I not follow this fair and pleasant path; then sins, which seemed very little, will appear as hig as mountaines: and thy devotion very small,

3. Consider the long and languishing fare-wells, which thy Soul will then give to this world: fhe will the take her leave of Riches, Vanities, and all idle company; of Pleasures, Pattimes, Friends, and Neighbours; of Kindred, Children, Husband and Wife, briefly of every creature: and finally of her own body, which she shall leave, pale, hideous and loathsome.

4. Consider with what hurrying they will carry away this body to cover it under the earth: which done die world will no more think of the then thou hadst thought upon others. Gods peace be with him, (will the fay) and that is all. O death how you'd art thou of regard or pitty.

departed from the body, the take

her way to the right hand or to the left. Alas! whither shall thine go? what way shall it take? no other then that, which it begun here in this world.

## Affections and Refolutions.

I. Pray to God and cast thy self into bis arms. Alas! O my Lord, receive me into thy protection, at that dreadful day : make that hour happy and favourable unto me; and rather let all other days of my life be fad and forrowful.

2. Despisethe world Seeing I know not the hour, wherein I must leave thee, O wretched world, I will no more fixe my love upon thee. O my dear friends, and allies, pardon moif I love you no more, but with a hely friendship, which may last eternally : for why should I unite my self to you fo, as to be forced to break and diffolve that knot.

3. I will then prepare my felf against that hour, and take all requifire care, to end this journey happily: I will fecure the effate of my confcience,

to the uttermost of my ability, and take present order for reparation of such, and such defects.

#### Conclusion.

4. Give thanks to God for these refolutions which he hath given thee:
offer them to his Divine Majestie. Be
instant with him to give thee a happy
death, by the merits of that death of
his dearly beloved Son. Implore the
assistance of the blessed Virgin, and
holy Saints. Pater Ave. Credo. Make
a posse of Myrrh.

#### CHAP. XIV.

## 6. Meditation : Of Judgment.

Preparation. 1. Place thy felf in the presence of God. 2. Beseech him to inspire thee with his grace.

## Considerations.

A Fter the time, that God hath prescribed for the continuance of the world: and after many

many fignes, and horrible prefeges, which will cause men to wither away for fear and anguish; a fire, rageing like a torrent, shall burn, and reduce to ashes, every thing that is upon the face of the earth; nothing which we see up-

on it shall be spared.

d

he

ct

py

2. After these slames and thunder-bolts, all men shall rise from their graves (excepting such as are already risen:) and at the voice of the Angel, they shall all appear in the valley of Iosophat. But alas, with what difference? for the one fort shall rise, in gloristed and resplendent bodies, the other in bodies most hideous and horid.

3. Consider the Majesty, where with the Soveraign Judge will appear, environed with all his Angels and Saints, before him shall be born his Cross, shining much brighter then the Sun; an Enfigne of mercy to the good, and of justice to the wicked,

4. This Soveraign Judge, by his dreadful command, which shall be suddainly obeyed, will seperate the good

from the bad: placeing the one ar his right hand, and the other at his left? O everlasting seperation! after the which these two bands shall never meet. meer and anguiffe; a fire ragein atom

5. This seperation being made, and the bookes of conscience opened, all men shall see clearely, the malice of the wicked, and their contempt against God; and on the other fide, the pennance of the good, and the effects of the grace of God, which they have received; and nothing shall lye hidden. O God, what a confusion will this be for the one, and what a consolation for the other!

6. Confider the last sentence pronounced against the wicked. Go jon cursed into everlasting fire, prepared for the Devil and his Angels. Ponder well these weighty words. Go, saith he; word of eternal banishment against these unfortunate wretches, excluding them eternally from his glorious pred sence. He calls them carfed: O my foul, how dreadful a curse? a general curse including all manner of woes : an irrevocable curse, comprehending all times, and evernity. He addeth; into everlasting fire. Behold , O my heart this vast eternity: O eternal eternity

of pains, how dreadful art thou?

7. Consider the contrary sentence of the good: some, saith the Judge, O sweet word of Salvation, by which God draweth us unto himself; and receive the us into the boome of his goodness. Blessed of my father, O deat blessing, which comprehends all happiness. Possible the kingdome which is prepared for you, from the beginning of the world. O good God, what excess of bounty! for this kingdome shall never have an end.

b

4

## Affections and Resolutions.

brance hereof O my God, who can fecure me in that day, in which the pillars of heaven shall tremble for fear?

3. Ah wretched heart of mine resolve to amend. O Lord I will judge my self now, that I may not be judged then old will examine my conscience, and condidemne my self; I will accuse, and chartssife my self, that the eternal Judge condemne me not in that dreadful day. I will therefore confess and accept of all necessarie advises, &c.

### Conclusion.

thee meanes to provide for that day, and time to do pennance.

2. Offer him thy part to performe

it.

Cen

3. Pray him to give thee grace duly to accomplish it. Pater Ave. Crede, &c. Make thy spiritual Nosegay for all the day.

## CHAP. XV.

## 7 Meditation : Of Hell.

# Preparation.

God. 2. Humble thy felf, and implore his affifiance. 3. Represent to thy felf a dark City, all burning and flinking with Pitch and Brimstone, and full of inhabitants who cannot get out.

fr

cl

ic

VC

D.

ex.

## To a Devont Life. Part. I. 53

## Confiderations.

depth of Hell, as within this woful Ciry; where they suffer unspeakable torments in all their senses, and members: because as they have emploied all their senses and members in sinning, so shall they suffer in them, all the pains which are due to sin. The eyes for lacivious looks, shall be afflicted with the horrid vision of Hell, and Divels. The ears, for delighting in vitious discourses, shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments, there is yet another greater; which is, the loss and privation of the glory of God, from the sight of which, they are excluded for ever. Now if Absalon sound it more grievous to him, to be deprived of the amiable face of his father David, then to be banished; O God what a grief will it be, to be for ever excluded from beholding thy most

(west and gracious countenance?

3. Confider above all, the eternity

of these pains, which only thing maketh Hell intollerable. Alas, if a sleain our ear, or if the heat of a little Feavour, make one short night so long and tedious; how terrible will the night of eternity be, accompanied with so many torments? from this eternitie proceedeth eternal desperation, infinite rage and blasphemie, &c.

## Affections and Resolutions.

of holy lob. O my foul with the words, of holy lob. O my foul, are thou able to live for ever in everlasting stames, and amidst this devouring fire? will thou for sake the fight of thy God for ever.

2. Confess that thou hast deserved it, yea oftentimes. From henceforth I will take a new course; for why should I descend into this bottomless pit? I will therefore do this, or that endeavour, to avoid sin, which only can bring me to this eternal death.

Give thanks, offer, pray. Pater, Ave, Credo. Phers Merry & Consults a Virgina

## me todan CHAP. XVII yle bas

numerable. O blefted is this company of Paradife.

Preparation. 1. Placethy self in the presence of God. 2. Besech him to inspire thee with his grace.

enjoy a contraintantal they mer-

Consider a fair and clear night and think how pleasant it is to behold the skie all spangled with that multitude, and variety of stars, joyne this now with the beauty of as clear a day, so as the brightness of the sun may no waies hinder the lustre of the Stars, nor Moon: and then say boldly, that all this put together is nothing, in regard of the excellent beauty of that great Paradise. O how this lovely place is to be defired? O how pretions is this City?

2. Consider the glory, beauty, and multitude of the inhabitants in this blessed country: those millions of millions of Angels. Cherubins and Seraphins: those thoops of Aposses, Prophers.

ca

tr

fo

ti

m

12

TE

phets, Martyrs, Confessors, Virgins, and holy Matrons. The number is innumerable. O blessed is this company! the meanest of them, is more beautiful to behold, then all the world: what a sight then it will be to see them all? But O my God, how happy are they? they sing continually harmonious songs of eternal love: they alwaies enjoy a constant mirth, they inetrchange one with another, unspeakable contentments, and live in the comfort of a happy, and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewarderh them for ever with his lovely aspect; and by the same, insuseth into their hearts a treasure of delights. How great a happiness it is to be united everlastingly unto their maker ? they are there. like happy birds, flying and finging perpenually in the aire of his Divinity, which encompasseth them on all sides with incredible pleasure. There every one doth his best; and without envy, fings the Creatours praise. Bleffed be thou for ever, O sweet and Soveraign Creatour and Redeemer, who art fo bountiful to us, and dost communicare

care to us so liberally, the everlassing treasures of the glory. Blessed be you for ever, saith he, my beloved creatures, who have so faithfully served me, and who now shall praise me everlassingly, with so great love and coutage.

### Affections and Resolutions.

countrey. O how beautiful art thou my dear Hierusalem? and how happy are thy inhabitants!

2. Reproach to thy heart the little courage which it hath had to this present, inwandring so far from the way of this

glorious habitation.

O why have I so far strayed from my soveraign good? Ah, wretch that I am, for these soolish and trivial pleasures, have I a thousand thousand times for-saken eternal and infinite delights: was I mad to despise such pretions blessings, for so vain and contemptible assections.

3. Aspire notwithstanding with fervour, to this delitions habitation. O my fratious God, since it hath pleased thee

r

F

thee, at length to direct my wanding steps into the right way; never hereafter will I turn back. Let us go my dea foul, let us go to this eternal repose; let us walk towards this blessed land, which is promised us: what make we in this Ægypt. I will therefore disburthen my self of all such things, as may divert, or retard me in so happy a journey. I will perform such and such things as may conduct me to it. Give thanks, offer, pray, Pater Ave, Credo.

#### CHAP. XVII.

9. Meditation. By way of Election, and choice of Paradise.

Preparation 1. Place thy self in the presence of God. 2. Humble thy self before his Majessie, beseech him to inspire thee with his grace, 3. Imagine thy self to be in a plain field, all along with thy good Angel, as young Tongoing to Rages, and that he shewent to thee Paradise open, with all the pleasures, represented in the former meditation of Paradise: then beneath that, he sheweth thee Hell wide open

with all the torments described in the meditation of Hell: thou being thus placed in thy imagination, and kneeding before thy good Angel.

### Considerations.

thou are between Heaven and Hell; and that the one and theother is open to receive thee, according to the choice which thou shalt make.

2. Consider that the choice which one makes in this world, shall last for

all eternity in the other.

nay

urnch

ive

3. And though both the one and the other be open to receive thee, according to thy choice: yet God, who is ready to give thee either the one by his justice, or the other by his mercy; desireth notwithstanding, with an incomparable desire, that thou wouldst make choice of Heaven: and thy good Angel also importuneth thee with all his power, offering thee on Gods behalf, a thousand assistances, and a thousand graces, to help thee thither.

4. Consider that Jesus Christ beholdeth thee from above in his cle-

mency.

mency, and gracioully inviteth the faying: come my dear Soul to everlasting rest, within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewife. with thy inward eye, the holy Virgin: who with a motherly love, exhorteth thee, faying courage, my Childe, despise not the desires of my Son, nor so many fighes which I have cast forth for thee, thirfting with him after thy eternal falvation. Behold the Saints also, which exhort thee; and millions of bleffed So is sweetly enviting thee, and wishing nuthing more then to fee thy heart united with theirs to praise God for ever; assuring thee, that the way to Heaven is not fo hard, as the world makes it. Courage dear friend (fay they) He that shall diligently consider the way of devotion, by which we ascend hither, shall see that we came to these delights, by pleasures incomparably more sweet then those of the world.

D:

cu

th

di

te

it

b

2

b

V

D

i

S

1

t

i

t

#### Election.

Y

.

O Hell I detest thee now and for evermore: I detest thy torments and pains: I detest thy miserable and accursed eternity : and above all, I detest those eternal blasphemies and maledictions, which thou vomiteft our eternally against thy God. And turning my heart and foul to thee, O beautiful Paradife, everlasting glory, and endless felicity, I choose my habitation for eyer, and irrevocably, within thy fair and facred mansions, within thy holy, and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer thereof, which it pleaseth thee to make me. O my Saviour Jesus I accept thy everlasting love, and advow the purchase which thou hadft made for me, of a place in this bleffed Jerusalem : not so for any other thing, as to love and bless thee for ever and ever.

2. Accept the favours which the blessed Virgin, and the Saints present to thee. Promise them to advance towards them, and give thy hand to thy

7

001

ch

ot he

V2

W

th

in

be d

0

i

1 t

t

1 1

1

1

good Angel, that he may guide thee Kin thither: encourage thy Soulto make this choise. Pater Ave. Credo.

# Fire CHAP. XVHI.

- tig 10. Meditation: By way of election and choise, which the Soul makethof a devout life.

Preparation. 1. Place thy felt in the presence of G. d. 2. Prostrate thy self before him; and implore the affistance bitation for ever, and soangeid lo wkhip thy fair and fored manifons,

### anodal view Confiderations of win aldriw

nicles, I blefs thy mercy, O my God, I. TMagine thy felf again, to be ina L plain Field, all alone with thy good Angel; and that thou feeft on thy left hand, the Devil feated upon a great high throne with many infernal spirits about him, and invironed with a great Troupe of worldings, which all bare-headed, acknowledge him for their Lord, and do him homage, some by one fin, and some by an otherd Observe the countenance of all these woeful Courtiers, of this abominable King.

73

1

151 be:

H

CE iid

W

W

20

1

yi.

R

i

her King. Behold, some of them trans-ake ported with hatred, envy, and choller: others killing one an other; others wasted, pensive and carking to heap up riches: others attentive to ing vanity, without any manner of pleasure, which is not unprofitable and vain: others wallowing buried, and putrified in their brutish affections. Behold how they are all without reft, order, and decency: behold, how they despite one another, and love but in thew. in a word, thou shalt see a pittiful Common wealth, miserably tirannized by hiscurfed King, which will move thee they love one an other; moiligemos or

2. On the other side, behold Tesus Christ crucified, who with a cordial love, prayeth for these poor enthralled people, that they may be freed from his tyranny; and calls them to him self; Behold, round about him; Troupe of devour persons, with their Angels, Contemplate the beauty of this Kingdome of devotion. O what a fight it is, to fee this Troupe of Virgins, Men, and Women, whiter then the Lillies; that affembly of Wide dows, full of holy mortification and humi-

de humility: See the rancks of diver ke married people, living peaceably mgether with mutual respect, which can nor be without great charity. Confider how these devout Souls joyn the exteriour care of their house, with the care of the interiour, the love of the husb and with that of the celestial b idegroome. Consider them all universally, and thou shalt see them in a sweet, holy, and lovely method observing our Saviour, whom every one would willing. ly plant in the middelt of his heart, They are full of joy: but their joy is comely, charitable, and well ordered they love one an other; but their love is most pure and sacred. Such as suffer afflictions amongst this devout company, torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforteth them: and how they all together aspire unto him.

3. Thou hast already shaken of Satan, with all his curfed and execrable Troop, by the good affections' thou hast conceived; but thou are not yet arrived at Jesus, nor united with this bleffed and holy company of

de-

ot

(0)

dr

th

th

th

t

To a Devout Life. Part. I. Eg

devone people; but hast hitherto kept thy self between one and the

other.

ler of d, ne.

nd

4,

2-

g.

15

d:

if-

cs c-

10

ill

1.

2-

15

rt

d

of

4. The bleffed Virgin, with S. Iofeph, S. Lewis, S. Monica, and a hundred thousand others, who are in
the squadron of those that lived in
the world, do invite and encourage
thee.

5. The crucified King, calleth thee by thine own name: come my well beloved, come that I may crown

thee.

#### Election.

no, never shall you see me under your banner. I have for ever left of your sooleries and vanities. O King of pride! O cursed King, infernal spirit; I renounce thee, with all thy vain pompes: I detell thee, with all thy works.

2. And turning my self to thee, my dear Jesus, King of selicitie, and immortal glory: I embrace thee, with all the powers of my Soul: I adore thee with all my heart: I choose thee,

now and for ever my King, and by inviolable fidelitie, I pay thee irrer cable homage, and fubmit my felf, the obedience of thy holy laws, an ordinances.

3. O Sacred Virgin, my dear Lady I choose thee for my guide: I put my self under thy colours : I offeto thee a particular respect, and specific reverence.

4. O my good Angel, present me to this sacred assembly, and for sake me not, until I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choise. Live Jesus, live Jesus. Pater Ave. Credo.

#### CHAP. XIX.

How to make a general Confession.

Behold here then (my dear Philothea) the meditations requisite for our purpose, which when thou hast ended, go on couragiously in the spirit of humilitie to make thy go neral confession. But I pray the suffer not thy self to be troubled with

1

any kind of apprehension. The Scorpion which hath flung us, is venemous in Ringing ; but being reduced into Oyl, becomes a foveraign remedy against his own fling: Sin is only fhameful in the committing; but being converted into confession & repentance, inbecometh both bonorable & wholfome: contrition and Confession are so pretious & so savory, that they deface the ugliness and disperse the loathsomeness of fin : Simon the leaper, judged Mary Magdalene a finner : but our Saviour denied it, and spake of nothing, but the sweet perfumes, which she poured forth, and of the greatness of hercharity. If we be truly humble, O Philothea, our fins will infinitely displease us, because God is offended by them : but the accusation of our fins, will be sweet and pleasant to us, because God is honoured thereby. It is a kind of ease to us to acquaint the Physician rightly with the disease that corment-

2. When thou shalt be before thy Shoftly Father ; imagine thy felf upon mount Calvary, kneeling right under the feet of Jesus Christ crucified. whole whose pretious blood streams down all sides, to wash thee from iniquities. For although it be not the very blood of our Saviour, yet it is the merical his blood, shed for us, which watereth aboundantly the Souls of the penitents, in every confessionary. Open then thy heart freely to let out thy sing by confession; for as fast as they go out, the pretious merits of his divine passion will enter in, to replenish it with blessings.

3. But be sure to declare all, simply, and plainly. Fully satisfie thy conscience in this, now once for all; which done, then hearken to the advertisements and ordinances of thy ghostly Father, and say in thy heart: Speake Lord, for thy servant hearkeneth anto thee: yea (Philothea) it is God, whom thou hearest; since he hath said to his vicars; he that heareth you

beareth me.

4. After that, take in hand this protestation following, which serveth for a conclusion, of all thy contrition; and which thou oughtest first to have imeditated and considered. Read it attentively, and with the greatest

To a Devout Life. Part. I. 69 greatest feeling that possible thou canst

### CHAP. XX.

An authentical protestation, to engrave in our Soul, a sirm resolution to serve God, and to conclude the acts of Pennance.

ernipen go ine ich

ch

e ly

to f,

I Under written placed in the presence of God ever lasting, and all the court of heaven : having confidered the exceeding mercy of his divine goodness towards me, most unworthy and wretched creature; whom he hath created of nothing, preferved fusteined, and delivered from so many. dangers, and laden with fo many benefits: but above all, having confidered the incomprehensible sweetness and clemency, where with this most good God hath fo graciously spared me in my iniquities, fo frequently inspired me inviting me ro amendment, and fo patiently expecting my repentance and conversion until this N. year of my age: not withstanding all my ingratitude, disloyaltie, and infidelitie: where-

whereby deferring my conversion, and despising his graces, I have so unadvifedly offended him. Having moreover considered, that upon the day of my holy Baptisme, I was so happily, and holily vowed, and dedicated to my God, to be his Child; and that contrary to the profession, which then was made in my name, I have so many times, so execrably, and detestably profaned and violated my understanding, applying and imploying it against his divine Majestie. At length return ing to my felf, profrate in heart and mind before the throne of the divine Justice, I acknowledge, confess, and ayow my felf lawfully attainter, and convicted of high treason against his divine Majestie, and guilty of the death and passion of Jesus Christ, by reason of the fins, which I have committed: for which he died, and suffered the torments of the Cross. So that confequently, I am worthy to be cast away, and damned for ever.

Man I Salar

ŧ

(

I

1

throne of the infinite mercy, of the fame evernal God: having detected from the bottom of my heart, and with

all my force, the trangressions of my past life: I most humbly beg, and crave pardon, grace and mercy, with entire absolution from my offence, by vertue of the death and passion of the fame Saviour & Redeemer of my foul; upon which relying, as upon the only foundation of my hope; I confirm again and renew the facred profession of my alleageance made in my behalf to God, at my Baptilme: renouncing the Devil, the world and the flesh; abominating their horrible suggestions, vanities, and concupifcences, for all the time of this present life, and for all eternity. And converting my self-unto my most gracious and merciful God, I desire, deliberate, purpose and refolve irrevocably to ferve; and love him, now and for ever: and to this end, I give and confectate to him my spirit, with all its faculties: my Soul, with all her powers; my heart, with all its affections; and my bodie, with all its sences: protesting never more to abuse any part of my being against his divine will and soveraign Majestie : to whom I offer up, and facrifice my felf inspirit, to be perpetually a loyal, obedient,

obedient, and faithful creature, without ever unlaying, revoking, or repending

me of this resolution.

3. But if alas, by the suggestion of my enemy, or through humane stailtie, I chance to transgress, in any thing whatfoever, this my vow and refolution; I protest and determine, from this very hour, by the affistance of the Holy Ghost to rise again, fo soon as I shall perceive my fall, and return anew to the divine mercie, without any delay or protection what soever. This is my will, intention, and resolution inviolable and irrevocable; which advow, and confirm without refervation or exception, in the same sacred pre sence of my God, and in the fight of the triumphant Church, and in the fact of the Church militant, my Mother, who heareth this my declaration, in the person of him, who as her office heareth me in this action.

4. Let it please thee, Omy eternal God, Almightie, and gracious Father, Son, and Holy Ghost, to confirm me in this resolution; and to accept this my cordial and inward sacrifice, in the odour of sweetness. And as it hat pleased

pleased thee to give me the inspiration and will to do this; so grant me also necessarie force, and grace to perform it. O my God, thou art my God, God of my heart, God of my soul, and God of my spirit: so I acknowledge, and adore thee, now, for ever, Live O Jesu.

## tefferien axx . A A H 3 Alter, where

The conclusion for this first Purgation.

1.

13

attentive, and open the eats of thy heart, to hear in spirit the words of thy absolution, which the Saviour of thy Soul himself, sitting upon the throne of his mercie, will pronounce above in Heaven, before all his Angels and Saints, at the same time that the Priest in his name, doth absolve thee beneath on Earth. So that all that Troup of the blessed Souls, rejoicing at this, they will sing a spiritual hymne with incomparable joy: and give the kiss of peace, and sellowship to thy heart, now sanctified and re-established in grace.

E 3. 2. 0

mirable contract, by which thou makest a happie league with the Majestie of God; since in giving thy self to him, thou gainest both him, and thy self for life everlasting. It remaines the only to take pen in hand and subscribe with a joyful heart the act of thy protestation, and so go to the Altar, where God on the other side, will reciprocally sign, and seal the absolution, and the promise he will make thee, of the kingdome of Heaven; putting himself, by his venerable Sacrament, as a Seal, and sacred Signet upon thy renewed heart.

will be purged from fin, and all finful affections. Yet because these affections do easily return unto the Soul, through our frailtie and concupicence, which may well be mortified, but can never die, while we live here on earth: I will give thee some instructions, which being well practised, shall preserve thee hereaster from mortal sin, and from all affections thereof; so that it shall never take root in thy heart. And because the same instructions serve

### To a Devout Life. Part. I. 75

also for a more perfect purification: before I deliver them, I will fay fomewhat of this more absolute puricies whereto I defire to conduct thee.

#### CHAP, XXII. tions to them. Now the one is in

a- Hidh ex-

9

l-d

e f,

That we must purifie our selves from the affections which we have to venial fins ( at leaft to palyinne in that pe

1. A S the day light encreases, we fee more clearly in the glass, the spots and blemishes of our faces; even fo, as the inward light of the Holy Ghost more and more ithininates our consciences, we see more plainty and distinctly the fins, the inclinations, and imperfections, which hinder us from accaining to true devotion, and the felf fame light which causeth us to discover thosesports and deformities, enflameth us likewife with defire to cleanse and purge us from them.

2. Thou shalt then discover, my dear Philothea, that besides mortal fins, and the affections to them, ( from which by the afore-mentioned

E 4

exercises, thou hast been purged there remain yet in thy Soul, diven inclinations and affections to venial fins.

3. I do not fay, thou shalt discover venial sins, but affections, and inclinations to them. Now the one is far different from the other; for we can never be altogether free from venial sins (at least to continue in that puritie for any long time) but we may well be without all affection to venial sins: for it is one thing to lie once of twice merrilie, in matters of small importance, and an other thing, to take pleasure in lying, and to bear an affection to this kind of sin.

to purge the soul from all affections and inclinations to venial sins; that is to fay, we must not nourish voluntarished will to continue and persever in any kind of venial sin: for it would be too great a baseness to keep wittingly in our conscience, a thing so displeasing to God, as the will to displease him. Venial sin be it never so little, displeases God, though not so highly that he will reject, or damne us for it. If then ve-

nial

## To a Devout Life. Part. I. 77

d)

ers

ial

rer

12-

ar

an

al

i-

y

al

mal fin displease him; the will and affection to venial fin, is no other thing, then a resolution to displease his divine, Majestie. And is it possible, that a generous Soul should not only displease his God, but also affect to displease him >

5. Such affections, my Philothea, are directly and contrarie to devotion; as affections to mortal fins are to charitie; they weaken the forces of the fpirit hinder the course of divine consolations, open a gate to temprations: and although they kill not the Soul, yet they make it exceeding fick. Dead flies ( faith the wifeman ) marre the sweetness of an Ointment : he would fay, that flies flaying not long upon the Ointment, but eating it in palling by, they spoile no more then they take, the rest remaining good: but when they die in the Ointment, they deprive it of its vertue, and leave it nothing worth. So venial fins entring into a devont Soul, and flaying not long there, do not much prejudice it : but if the fame fins remain in the Soul by the affection which the takes to them, they make her with-E 5

SILO

one doubt to lofe the sweetness of the Ointment, that is holy devotion.

6. Spiders kill not the Bees, but they spoile and corrupt their Honie, and fo entangle their Combs with their Webs, that they cannot go forward in their work. This is to be understood when the Spiders make their abode among them. So venial in killeth not our Soul, but spoiles devotion, and pesters the powers of our Soul with fuch depraved customes and inclinations, that it can no more exercise charitie with promptitude, in which devotion consides; but this is to be understood when venial sin makes abode in our conscience, by the affection which we bear to it.

7. It is but a small matter, Philethea, to tell some trivial lie, to exceed a little in words, in actions, in looks, in apparel, in mirth, in play, in dancing, fo that, as foon as these spiritual Spiders are entered into our consciences, we chase, and hunt them away, as the Bees do the corporal Spiders : but if we permit them to flay in our hearts, and not only this; but if we affect To a Devout Life. Part. I. 79

affect to retaine and multiplie them there; we shall soon find our Hony destroyed, and the Hive of our conscience pestered and spoiled. But I say once again: what likely hood is there, that a noble Soul should take pleasure in displeasing God; and delight in becoming offensive to him; or defire to do that, which she knoweth to be a vexation to him.

Ė

### CHAP. XXIII.

That we ought to purific our selves from affections to unprofitable and dan-

Aming, Masking, Feafling, Gallantry, Comedies; of them selves are no way hurtful, but indifferent, and may be used both well, and ill: yet notwithstanding, these things are dangerous: and to bear an affection to them, is yet more dangerous, I say then Philothea, that although it be lawful to play, to daunce to deck and ado:ne thy self, to be present at honest comedies, to banquet, yet to delight in such things is contrary

to devotion, and very offensive and dangerous. It is no fin to do such things; but it is fin to affect them. It is pitty to sowe in the garden of our heart, such vain and soolish affections, which take up the room of virtuous impressions, and hinder the sap of our Souls from nourishing good inclinations.

the

no be

10

13

as b

in

e

6

n

2. The ancient Nazarites, abstained not only from all that which might inebriate, but also from grapes, not that the grape maketh drunk, but because it was to be feared, that talling the grape they would be tempted, to drink the wine. I denie not, but we may use sometimes these dangerous things, but I avow, that we can never affect them, without prejudice to devotion. The Stags when they finde themselves too fat, retire to the bushes, knowing that being burthened with their own weight, they are not able to run, if they should be hunted. The heart of man over-charged with these superfluous, unprofitable, and perilous affections, cannot run a'ter God readily. fwiftly, and lightly, which is the principal point of devotion. 3. Little

### To a Devont Life. Part. I. 81

3. Little children delight and hear themselves in catching Butterslies, and none think it ill in them, because they belittle children: but is it not a ridiculous, nay rather a lamentable thing, to fee men amuse and busie themselves about fuch unworthy toyes and trifles, as those which I have named? which besides their unprofitableness, pur us indanger of committing disorders and exorbitancies, in their pursuit, Wherefore, my dear Philothen, I fay that we must necessarily purge our selves from these affections; for though the acts be not always contrary to devotion, ver the affections are always prejudicial to it.

#### CHAP. XXIV.

That we must purge our selves from cor-

This there yet moreover, Philothea, certain natural inclinations; which, because they proceed not from our particular fins, are not properly fins, neither mortal, nor venial; but are called imperfections.

be

w

cu

DC

bid

ons, and their acts are termed fault, and omissions. For example, S. Paula, according to the relation of S. Hieron, had a great inclination to grief and sadness: so that at the death of her children and husband, she run hazard to die with sorrow: this was an imperfection, but no sin, since she had it a gainst her will.

2. There are some naturally cheerful, others froward; some hard to receive advise, others inclined to indignation: some prone to choller, others to love; and in summe, there are few persons, in whom some such impersection may not be observed. Now although they be, as it were, proper and natural to every one; yet by a care and contrary affection, they may be moderated and corrected, yea and we may altogether purge and deliver our selves from them.

3. and I tell thee, Philothea, it is necessary to do so. Men have found the means to change bitter Almondtrees into sweet, only by percing them near the root, to let out their juyces and why may not we then, let out our perverse inclinations, and become better?

To a Devont Life. Part. I. 838 better? There is not so good nature,

which may not be corrupted by victous customes; nor so perverse, that may not, first by the grace of God, and next by good industry and diligence be re-

duced and overcome.

in the in

10 1 de 1. e

4. I will therefore now give thee the instructions, and propose the exercises, by which thou mayst purge thy Soul from dangerous affections, from impersections, and all affections to venial sins. And secure thy conscience also more and more against all mortal sin. God give thee his grace to practice them well.

Of the weet fire tolana

## \*\*\*\*\*

# THE to setticity

## SECOND PART

OFTHE

## INTRODUCTION

Containing advises for the elevation of the Soul to God by prayer and the Sacraments.

# CHAPTER I.

## Of the necessity of prayer

Rayer placing our understanding in the clearness of the divine light, and exposing our will to the heat of heavenly love, there is nothing that so much purgeth our understanding from ignorance, and our will from depraved affections. It is the water of benediction, the sprinking whereof makes green and flourishing the plants of our good desires, washeth

To a Devont Lofe. Part. 11.

washeth our Souls from imperfections, and quencheth passions in our heart,

2. But above all, I recommend to thee, mental and cordial prayer, and especially that, which hath its subject, the life and passion of our Lord: for beholding him often by meditation, thy Soul will be filled with him, thou wilt learn his carriage, and frame thy actions according to the model of his. Heis the light of the world; it is then in him, by him, and for him, that we must be guided, and illuminated. He is the tree of defire, under the shadow of which we must restell our selves : he is the living fountain of Jacob, to washaway all stains. In fine as little children, by hearing their mothers, and by practing with them, learn to speake, so conversing with our Savious by medication; and observing his words, his works, and his affections, we shall foon, by the help of his grace, learn to speak, work, and will like him. We must stop here Philothea, and believe me, we cannot go to God the Father, but through this gare; foreten as the looking-glass cannot terminate our fight, unless the back be tin. bsa

cil

tra

čď

DO H

C

h

1

t

ned or leaded: So the divinity could no twell be contemplated by us in the world, if it were not joyned to the facred humanity of our Saviour, whole life and death is the most proportions ble, delightful, sweet and profitable object, that we can choose for our ordinary meditation. 'Tis not for nothing that our Savious called himself, the bread descended from heaven, for as bread is to be eaten with all forts of meats: so our Saviour must be medirated, confidered, and fought after in all our prayers and actions. His his and death have been disposed and dis tributed into divers points by many Authors, to ferve for medication: those whom I counsel thee to use, are S. Bonaventure, Bellintan, Bruno, Capilia, Granada, Du Pont.

3. Employ in it every day an house before dinner, if it may be at the beginning of the morning; for then shalt thou find thy spirit less troubled, and more fresh, after the repose of the night. But spend no more then an hour, unless thy spiritual father expressy

command it.

4. If thou capit perform this exer-

To a Devout Life. Part. 11.

thi

12-

OR

nable

di-

28

of

į.

in the p

C

cife in the Church, and find sufficient tranquility there, it would be the most commodious place for thee, because neither Father nor Mother, Wife nor Husband, nor any other whosever, can well hinder thee from staying one hour in the Church: whereas being in subjection, thou canst not perchance assure thy self to have an hour so free in thine own house.

g. Begin all thy Prayers be they mental or vocal, with the presence of God: keep this rule without exception: and in short time thou wist perceive, what profit thou shalt reap by

Pater, Ave and Creed in fairiff: but learn likewife to understand well the words of them in thine own languages to the end that saying them in the common language of the Church, thou mailt nevertheless relish the admirable and delicious sense of those holy prayers, which thou must say, sixing profoundly thy thoughts, and stirring up thy affections upon the sense of them; not striving to say many, but taking care to say those thou dost say, from

from thy heart: for one only Path faid with Devotion, is more worth, shen many hastilie, and curfarily re-

peaced.

ple 7. The Beades are a most profits. fita ble kind of praying, if they be used as they ought; and to that end, provide thy felf some of those little treatiles, which teach the way of repeating them. It is good also to say the Letanies of our Saviour, of our Lady, of the Saints, and other fuch vocal prayers, as are in approved Manuals and Primers: Yet with this caution, that if thou half the gift of mental Prayer, thou alwaies referve for that the principal place; fo that if afterward, either for multiplicatie of business, or any other respect, thou can't not say thy vocal prayers; be not therefore troubled, but rest content to say, only before, or aster thy meditations, the Pater, Ave, and Creed.

8. If in making thy vocal prayers, thou feel thy heart invited to inward or mental Prayer, refuse it not , but let thy spirit turn gently that way and trouble not thy self, for not finishing thy vocal prayers, which thou didlt in-

tend:

ten

tho

of

it

n

t

6

ata Orth

IÇ

das

ide

CS,

ing

14-

he

rs,

n-

OU

10 P

בו שו וו

tend: for the mental prayer which thou hast made instead thereof, is as pleasing to God; and much more profitable for thy soul. I except the office of the Church, if thou be bound to say it, for that duty must not be neglected.

9. If it should happen, that all the mornings should pass away, without this sacred exercise of mental prayer, either by the multitude of thy assairs, or any other cause, (which thou oughtest to prevent, as much as is possible,) endeavour to repair this loss after dinner, in some hour longest after meat: because doing it presently after eating, before disgestion be well made, drow-siness will come on, and thy health would be prejudiced thereby.

canft nor do it; recompence the loss, at least, by multiplying jaculatory prayers, and by reading fome Book of Devotion, with some pennance for future prevention of this fault: and therewithal make a firme resolution to reduce thy self into order the day sollowing.

.QAHO ve apprehension our a wenter

## CHAP. IL

A brief method of Meditation, An first of the presence of God, which is the sirst point of Preparation.

But perhaps Philothea, thou mental prayer for it is a thing where with in this unhappy age, few are acquainted. And for this cause, I present thee a briefe and simple method to that end: until by reading many good books composed upon this subject, and above all, by use, thou mays be more amply instructed.

2. And first I prescribe thee the Preparation, which consistes in two points; whereof the first is, to place thy self in the presence of God: and the second, to invoke his assistance. Now to place thy self in the presence of God, I propound to thee source principal means, wherewith thou mays help thy self in this thy beginning.

3. The first consistest in a lively and attentive apprehension of the general presence

To a Devout Life, Part. II. 91

presence of God, that is to say, conceive that God is in all, and every place, and that there is neither place, nor thing in the world, wherein he is not most affuredly present: So that as the Birds, wheresoever they fly, always encounter the air: wherever we go, or where ever we be, we find God fill present.

4. Every one knoweth this truth, but every one is not attrentivie to comprehend it. Blinde men who see not the Prince present with them, omit not to behave themselves with respect, when they are admonished of his presence; but the truth is, because they see him not, they easily forget that he is present, and sorgetting him, more easily omit their respect and reve-

rence.

5. Alas Philothea, we see not God who is present with us: and though faith gives us notice of his presence, yet not seeing him with our eyes, we often forget him, and then behave our selves, as though God were very far from us. For although we well know, that he is present in all things, yet not reflecting on it, it is the same, as it we knew it not.

6. There-

h

in

in

G

fa

at

re

So

oh

W

2

2

t

1

ſ

11

h

t

l.

1

6. Therefore ever before a prayer, we must stir up our Soul to an attentive apprehension, and consideration of Gods presence: So did David, when he cried out: If I ascend into Heaven, thou art there: If I descend into Hell, thou art there: also we must use the words of Iacob, who having seen the holy ladder, said. O how dreadful a this place! verily God is here, and I knew it not: that is, he was not aware of it for he was not ignorant, that God was in all, and every where.

7. When thou comest then to prayer, say in thy heart, and also to thy heart. O my heart, my heart, God

is near.

8. The second means to place thy self in this sacred presence is, to think that God is not only in the place where thou are, but that he is by a most particular manner in thy heart, and in the very bottom of thy mind, which he quickeneth and animateth with his divine presence, being there as the heart of thy heart, and the spirit of thy spirit. For as the Soul diffused through all thy body, is present in every part thereof, and yet is in a more

To a Devont Life. Part. II. 93

more especial manner present in the heart; So likewise God being present in all things, affisteth notwithstanding in a more particular manner in our spirit. For this cause David calleth God, the God of his heart, and S. Pant saith, that, we live, we move, and we are in God. In consideration then of this truth, stir up in thy heart a great reverence towards God, who is there

so intimately present.

he

10

THE IT

25

y.

ry d

y

rk

3

1

t,

d,

ė

į.

[-

x

2

9. The third means is, to confider our Saviour, who in his humanity beholdeth from heaven all perfors in the world, but especially Christians, who are his children, and most particularly, fuch as are in prayer: whose actions and behaviour he observeth. And this is not a simple imagination, but an infallible truth: for although we fee not him, yet he from above feeth us. S. Stephen faw him in the time of his Mattyrdome. So that we may truely say with the Spoule: Behold him there behinde the wall : fee where he is looking through the windows, beholding through the lettife.

10. The fourth means confifteth in helping our felves with simple imagi-

f nation,

nation, representing to our thoughts our Saviour in his facred humanity, as if he were hard by us, as we are wont to represent our friends to our fancy, and to fay, me thinks I fee fuch an ope doing this or that, it feems to me that I fee him, or some such thing. But if the venerable Sacrament of the Alter were present, then this presence were real and not by meer imagination for the species and appearance of bread, would be as a Tapiftry, behind which our Lord being really prefent, feeth and observeth us, though we fee not him in his own like nefs, Userhen one of these sour means of placing thy Soul in the presence of God before prayer: but they must not be all employed at one time; one at once, and that briefly and fimply will fuffice.

CHAP. III.

Of invocation, the second point of prepar

I. I Nvocation, is made in this manner. Thy Soul remembring that she is in the presence of God,

## To a Devout Life. Part. II. 95

God, profirateth ther felf with profound reverence, acknowledging her felf most unworthy to appear before so soveraign a Majesty ever knowing, that his goodness will have it so, she humbly demandeth grace on him, to serve him well, and so adore him in this meditation.

C

10

म के भी में के में

2. If thou wilt, thou mayst use some short, and essicatious words, such as these of holy David: cast me not (O God) from the face. take not from me the savent of the spirit. Suffer thy face to skine upon the servant, and I will consider the marvails. Give me understanding, and I will ponder the saw; and keep it with all my heart. I sam the servant, give me understanding: and such like.

upon thy good Angel, and upon the facred persons which are concerned in the mistery on which thou does medicate. As for example in the medication of the death of our Lord; thou mays invocate our blessed Lady, S. John, S. Mery Magdalene; and the good thief; that the inward touchings; and motions, which they received.

ed, may be likewise communicated unto thee. So in the meditation of thine own death; thou mayst invoke thy good Angel Gardian, (who will be present with thee) desiring him to inspire thee with convenient considerations. Do the like in other mysteries.

#### CHAP. IV.

Of the third point of preparation, consisting, in proposing the mistery which we mean to meditate.

A Frer these two ordinary points of preparation, there is a third, which is not common to all sorts of meditations; which some call, the so: ming or figuring of the place, or an interiour lecture. And this is nothing else, but to represent unto thy imagination, the substance of the mystery which thou wilt meditate, as rhough it were acted really and truly in thy presence. For example; if thou wouldest meditate on our Lord upon the cross; imagine thy self-to be upon mount Calvarie,

To a Devout Life. Part. 11. 97

and that there thou beholdest, and hearest all that was done or faid in the pussion of our Lord; or if thou wilt, (for it is all one) imaging to thy sell, that in the very place, where thou are, they crucise our Saviour, in such monner, as the holy Evangelists describe.

2. The like may be done, when thou wik meditate of death, as I have noted in the medication thereof : and likewise in the medication of Hell, and fuch like mysteries, in which vifible, and fenfible things may be reprefenred a for as concerning other mysteries, as those of the greatness of God: of the excellency of vertue, of the end for which we were created, which are invisible things, we cannot use this kind of imagination. True it is, we may use some similarede, or comparison to help our medication: but that is done with fome difficulty, and my meaning is to deal with thee so plainly, that thy spirit be not wearied in searching out inventions, mine of a

3. Now by means of this imagination, we retain our spirit within the mystery which we mean to medicate.

F 3

to the end, it range not idly hither and thicher; even as we that up a bird in a Cage, or as we tye a Hauk by her leash, that so she may abide upon the hand.

4. Yet some will tell thee, that it is better to use a simple imagination of Faith, and a meer apprehension altogether mental and spiritual, in the representation of these mysteries; or este to imagine that those things are acted in thine own understanding. But these waies are too subtil for beginners; and therefore until such time as God shall raise thee higher. I counsel thee (Phillothea) to keep in this low valley which I have shewed thee.

# SO CH APP. IV. 101 Lus adi

Of Considerations, which are the second

A Frer the acts of Imagination, follow the acts of our Understanding, which we call, Meditation; and is no other thing, but one, or many considerations, made to stir up our affections to God, and godly things. For in this, meditation is different from

## To a Devout Life. Part. II. 99

from fludy, and from other thoughts and confiderations, which are not made to obtain vertue, or the love of God, but for other respects and intentions; as to become Learned, to Write or Dispute. Having then limited thy understanding (as I have faid) within the bounds of the subject, which thou wilt meditate; either by imagination, if the matter be sensible, or by a simple proposition of it, if it be insensible, be gin to make confiderations thereupon, according to the examples which thou mailt fee ready framed in the meditatia ons above written. And if thy foul find. fufficient fatisfaction, light and fruit, irrany one of the confiderations; flay there without going farther : doing as the Bees, which never leave the Flower, fo long as they find any Honey to be sucked out of it. But if thou find not the fuccess according to thy defire in one point; having turned and wound! it in thy imagination, proceed to ano ther: but be fure to go on fweetly and plainly in this business without tiring thy felf too much,

CHAP

### CHAP, VI.

Of Affections and Resolutions, the third part of Meditation.

Medication infuseth good motions into our will, or the affective part of our foul, fuch as are, the love of God, and of our Neighbour the defire of Heaven, and of Glory, zeal of the falvation of fouls, imitation of the life of our Lord, compassion, admiration, joy, fear of displeasing God, of judgement, of Hell, harred of fin, confidence in the goodness and mercy of God, and shame for our life past. And in these affections our spirit should spread and extend it felf as far as is possible, and if thou defire to be helped in this, read the first Tome of the Meditations of Andrew Capillia in the Preface, wherehe sheweth the manner of dilating these affections; and more largely, Father Arias in his Treatile of Prayer.

2. Yet thou must not long dwell upon these general affections, without descending to special and particular re-

folu-

# To a Devous Life. Part. II. 101

folutions for thy correction and amendment. For example; the first word that our Lord spake upon the Crois, will doubtless ftir up in thy foul agood affection of imitation, as a defire to pardon thine enemies, and to love them: but this is to small pure pose, if thou adde not to it a particular resolution in this manner : Well then, I will not hereafter be angry at fuch or fuch words, which fuch or fuch pe:fons, as my Neighbour, or my fervanc shall fay of me : nor be fensible of this, or that affiont, which fuch or fuch a person shall put upon me : but rather I will fay, or do fuch and fuch a thing, to gain him and sweeten him towards me. And by this meanes, Philothea, thou shalt correct thy defects in very flore time: whereas by affections only, amendment will be but hardly, and flowly made.

#### CHAP VII.

Of the Conclusion, and Spiritual Posice.

I. Laur meditation by three F 5 acts,

greatest humility that we can. The first is, thanksgiving to God for the holy Affections and Resolutions which he hath given us; and for his goodness and mercy, which we have discovered in the mistery of our meditation.

whereby we offer to God his own goodness and mercy, the death, blood and merits of his only son, and joyntly with them, our affections and resolutions.

and conjure him to communicate unto us, the graces and vertues of his Sona and to blefs our Affections and Refolutions; to the end we may faithfully put them in execution. Then likewife we pray for the Church, for our Countrey, Pastors, Parents, Friends and others, employing to that end, the intercession of our blessed Lady, of the Angels, and Saints Lastly, I have advised, that thou shouldest say a Pater, and Ave which is the general and necessarie prayer of all the faithful.

4. To all this I have added, that thou shouldest gather a little no egay

# To a Devout Life, Part. II. 101

of devotion. My meaning is this. Such as have been walking in a pleafant garden, go not willingly from thence, without gathering four of five flowers to smell too and keep in their hands all the day after: Even fo, when out mind hath discoursed by medication upon some mystery: we should choose one or two, or three points, which we have found most proper for our advancement upon which we might busic our mind, and spiritually smell to them all the rest of the day. And this must be done in the felf fame place, where we made our medication, walking alone, and entertaining our thoughts some thort time after.

### CHAP, VIII.

Certain profitable instructions upon the Jubject of meditation.

meditation, remember the resolutions, and deliberations which thou hast taken; and put them in practife that day.

This is the chiefest fruit of Medication without which o trimes, it is not only unprofitable, but hurtful: for vertues medicated, and not practifed, puff up the mind, and make us think, that we are such indeed, as we resolved to be: which doubtless is true, when our tesolutions are lively and solid: but they are not such, but rather vain and dangerous, if they be not practifed. We must therefore try all means, and feek all occasions little or great, of putting our resolutions in execution. For example, if I refolved by mildness to win the minds of such, as have offended me ; I must endeavour this day, to meet with them, and falute them courteoully; or if I cannot meet with them, to speak well of them, and to pray to God for them.

2. Having finished this mental prayer, rake heed thou give not thy heart a jog, least thou spill the baulm, which thou hast received by means of thy prayer. My meaning is that for some time, if it be possible, thou keep thy felt filent, and fair and foftly remove thy heart from thy prayers to thy worldly balines; retaining so long

# To a Devout Life. Part.II. 105

long as thou art able the feeling and the affection, which thou hast conceived? A man that hath gotten some pretious liquor, in a fair porcellandish, to carry home to his house, will go fair and foftly, never looking afide, but formetimes before him for fear of flumbling, sometimes upon his dish, for tear of spilling the liquor: even so must thou do, having ended thy medication; withdraw not thy felf all at once, but look well before thee; as for example: If thou meet with any one, whom thou are obliged to hear- or to fpeak to: there is no remedy, thou must accommodate thy felf to that, yet in fisch fort, that thou have regard also to thy heart, that as little of the liquor of this holy prayer be spile as may be.

3. Accustome thy self to pass from prayer, to all kind of business, which thy vocation, and profession justly, and lawfully requireth of thee, be they never so different, from the affections which thou hast received in prayer. So let the Advocate learn to pass from prayer, to pleading; The Merchant, to his traffick. The maried woman,

to her houswiferie, and care of her familie, with that sweetness and tranquilitie, as their minds be not troubled or vexed therewith: For since the one, and the other, are according to the will of God: we must learn to go from one to the other, with an humble

and devout spirit.

4. Many times, immediately after. preparation, thy affection will run in a full currier towards God: and then. Philothea, thou must let go the bridle, without keeping that method which I have fet down. For although ordinarily, consideration ought to go before affection and resolution, yet nevertheless, when the Holy Ghost giveth affections, together with confideration, thou must not then seek confideration; fince that ferves for no o. ther end, but to stir up the astection. In a word, whenfoever affections offer themselves, receive them, and make room for them, whither they come before, or after confiderations. And although I have placed affections after all confiderations, I have done it only to diffinguish more plainly the parts of payer: for otherwise it is a general rule, BEVEL

# To a Devont Life. Part. II. 106

never to bridle thy affections; but always to let them have their free course. And this is to be understood, not only of the other affections, but also of thanks giving, oblation, and petition, which may likewise be used together with the confiderations, for they must no more be rettraind, then the other affections. But as for resolutions they are always to be made after affections, and at the end of all medication, before the conclusion: because they reprefenting to us particular, and familiar, objects, they would put us in danger of great diffractions, if we should confound them with our affections,

C

8

t.

Amongst these affections and refolutions, it is good to use words, and to speak sometimes to God; sometimes to the Angels, and Perfons rev presented in the mysteries : sometimes to the Saints, and sometimes to our selves: to our own heart, to finners; yea and to infensible creatures: as we fee David doth in his Pfalmes, and other devout Saints, in their prayers and medications, a south bar veralles brave

and required the tell upon the and remain south authors CHAP.

### CHAP. IX.

Of dryness, which often happeneth in Meditations.

I Fir happen that thou finde no pleasure, or comfort in thy meditation, I conjure thee, nevertheles, Philothea, not to afflict thy self, but sometimes open the door to words, and bewayle thy self to our Saviour, confess thy unworthiness, and delire him to be thy helper. Kiss his Image, it thou hast it, and say to him these words of Jacob: I will not leave thee Lord until thou hast given me thy blessing. Or those of the Cananean woman: yea Lord; I am a Dog, but yet Dogs do eat the crummes that fall from their Masterstable.

2. At other times, take some spiritual book in thy hand, read it with attention, until such time as thy spirit be awakened and returned to thee. Stir up thy heart sometimes with outward gestures and motions of devotion, prostrating thy self upon the ground, crossing thine arms before thy

# To a Devout Life. Part. II. 109

thy breast, embracing a crucifix: which exteriour acts, are only to be used, when thou art alone, in some secret

place.

が行出の

3. But if after all this thou obrainest no comfort, be the dryness never so great, afflict not thy felf; but continue to keep thy felf in a devout pofture before Almighty God. How many Courtiers be there, that go a hundred times in the year into the Princes chamber, without hope of once speaking with him; but only to be seen of him, and to tender their duty to him? So must we, my dear Philothea, come to the exercise of prayer, purely and meerly to do our duty, and to testifie our fidelity. it please his divine Majesty to speak, and discourse with us, by his holy inspirations, and interiour consolations, it will be doubtless an inestimable honour tous, and a pleasure above all pleasures : but if it please him not to do us this favour, leaving us without fomuch as speaking to us, as if he faw ns not, or as if we were not in his prefence; we must not for all that, go our way, but continue with decent and

devour behaviour, in the presence of his Soveraign goodness, and then infalibly our patience will be acceptable unto him, and he will take notice, of our diligence and perseverance: So that, another time when we shall come before him, he will favour us, and pass his time with us in heavenly consolations; and make us see the beauty of this holy prayer. Yet if he should not shew us his favour, let us content our selves Philothea; it is too great an honour to be in his sight, and presence.

### CHAP. X.

# A morning exercise.

BEsides this main exercise of mental prayer, and the other vocal prayers, which thou oughtest to perform once every days there are five other sorts of shorter prayers, which are as it were branches of the other principal prayer. Amongst which, the first is that we use to make every morning, as a general preparation to all the actions of the day:

on him

y

2

him

teh

ne

gai hea to

fin oc

da ta

ei ny fe

t

y: which thou must make in this

2. Give thanks to God and adore him profoundly, for the favour that tehath done thee, in preferving thee, ne night passed: and if in it thou hast ommitted any sin, crave pardon of him for it.

3. Confider that this present day is then thee, that in it, thou mayest ain the future day of eternity in the early and make a stedsast purpose memploy the day well to this inten-

tion.

of.

o. le

of

011

.

7

B)

finels, what opportunity, and what occasions thou mayst meet with this day, to serve God: and what temptations may befalthee, to offend him, either by anger, or by vanity, or by any other disorder: and prepare thy self with a holy resolution, to employ diligently those means which shall occurre to thee to serve God; and to profit thee in devotion: as also on the other side, dispose thy self carefully to eschew, resist, and vanquish, that which may present it self prejudicial to thy salvation, and the glory of God.

5. Now

ear

ece

1/25

to e

unl

ble

bly

nel

th

CO

of

fe

th

h

1

1

. Now it is not enough, to make this resolution, but thou must with all prepare the means to put it in execution : for example : If I forefee, that I am to treat of business, with one that is subject to passion, and prompt to choller : I will not only resolve to refrain from giving him offence; but I will prepare mild words to prevent him, or use the affistance of some person, that may temper him. If I forefee that I shall visit some sick body, I will appoint the hour, and prepare the fuccours, and comforts, which I am to afford him; and for of other occafions.

6. This done humble thy self before God, acknowledging that of thy self thou canst do nothing of that which thou hast deliberated, be it to avoid evil, or to do good. And, as if thou dids hold thy heart in thy hands, offer it with all thy good designes, unto the divine Majesty, intreating him to take it into his protection, and to strengthen it; that it may go on prosperously in his service; using these, or the like interious words: O my Lord, behold here this my poor miserable heart.

teart, that through thy goodness, hath eceived many pions affections: but also, it is of it self too weak and seeble to execute the good which it desireth; unless thou impart to it, thy heavenly bleffing: which for this end, I humbly crave of thee, O Father of goodness, by the merit of the passion of thy Sonne: unto whose honour, I consecrate this day, and the residue of my life. Then call upon our bleffed Lady, upon thy good Angel, and the Saints, to the end the may all asy

·田口田本村田田·

must be done breisly, and estions must be done breisly, and esticacionsly, before thou go out of thy chamber, if it be possible, that by means of this exercise, all that thou are to do the whole day following, may be watered with the blessing of God; and I pray thee Philothea, never to fail herein.

fift thee to this effect, of 1151 vill

on apon some new spiritual.

Medication, which to there of by (ii)

### CHAP XL

and the control of the

An exercise for Evening. And of the examination of our conscience.

A S before thy corporal dinspiritual dinner by medication : So likewise, before thy Supper, make a little Supper, or at least, a spiritual and devout collation. Gain then some time a little before Supper, and proftrate thy felf before God; recolled thy spirit to the meditation of thy Lord Jesus Christ crucified (whom thou mayest represent to thy felf, by a fimple confideration, and aninteriour veiw: ) kindle again the fire of thy morning Meditation, by a dozen of lively appirations, humiliations, and amorous rejaculations stowards this divine Saviour of thy Soul: or elfe, by repeating those points of thy morning Meditation, which were most pleasing to thee . or by flirring up thy devotion upon some new spiritual subject, as thou that like best.

2. Touching the examination of

lio-

e a So

e a

ne of the by it of the district 198001-

ľ

our conscience, which must always be done immediatly before we go to bed every one knoweth how it is to be performed. 1. We give thanksto God for having preserved us the day past. 2. We examine how we have behaved our felves in every hour of the day: and to do this more eafily, we must consider, where, with whom, and in what we have been employed. . If we find that we have done any good, we must give God thanks for it . and contrarywife, if we have done any evil, in thoughts, words, or deeds; we must ask pardon of his divine Majesty. with a true resolution to confess it at the first occasion, and to amend it carefully. 4. After this we commend unto his divine providence, our foul and body, the holy church, our parents and freinds, we pray our Lady, our Angel Gardian, and the Saints, that they would watch over us, and for us: and so with the bleffing of God, we go to take that refly which he hath ordained for us. q 1 doum of gods

73. This exercise must never be forgotten, no more then that of the morning; for by that of the morning, thou 100 both Wopeneft opened the windows of the Soul to the Sun of Julice: and by this of the Evening thou shuttest them against infernal darkness.

### CHAP, XII.

## Of Spiritual recollections.

IT is here dear Philothea, that I wish thee most affectionately to follow my counsel: for in this article consistent one of the most assured means

of thy spiritual advancement.

As often as thou canft in theday time, recal thy Soul home to the prefence of God by one of the four means, mentioned above. Observe what God dorh, and what thou dolt: and thou shale find his eyes trened towards thee, and perpetually fixed upon thee, by an incomparable love. O God, mayfithou fay; wherefore do I not look always upon thee, as thou always lookest upon me? Wherefore thinkest thou fo much upon me, O my Lord? and wherefore think I fo little mon thee? Where are we O my Soul? our proper place is God, and where is it that we find our felves? 2. As

To a Devont Life. 1

J

ī,

t

1

As Birds have their news wood trees to retire to, when they are wes ry; and Deer have buffer, and thickets wherein to hide, and throud themfelves, and to take the cool of the fhadow in the Summer : Even lo, Phile thea, flioild our hearts choose out every day some places either upon mount Calvery, of in the wound of our Redeemer, or in forme other place neer him, there to make our spiritual retreat apon every occasion! there to retreat and refresh our selves amidit the turmoiles of exteriour affairs; and there to be as in a castle, to defend our selves against temptations. Blessed is that Soul, that can truly fay to God: thou art my house of refuge, my secure rampier, my defence against rain und tempefts, and my hadow, and better a gainst all heat?

3. Remember then, Philothea, to make every day fundry retreats, in the solitary closer of thy heart, whilest thou art outwardly busied in temporal affairs and conversations this mental solitude cannot be hindered by the company of such as are about thee. for they are not about thy heart, but a-

bout thy body: so that thy heart remainerh all alone, in the presence of
God alone. This is the retreat, which
king David made, amidst so many
businesses as he restricted in a thousand
places of his Psalmes: O Lord, as for me,
I am always with thee. I behold God
always before me. I have lifted up mine
eyes to thee O my God, that dwelless in
beauen: mine eyes are always towards
God.

dinarily are not so serious, but that we may sometimes withdraw our heart, to retire it into our spiritual solitude.

S. Katherine Sienna, had taken from her all oppertunity of place, and leafure to pray, and meditate: our Lord inspired her, to make a little interiour Oratory within her heart, into which retiring her self mentally, she might amidstexteriour assairs, attend to this holy mental solitude. And when the world assaulted her, then received she pointonwentence; because (as she said) she had shut up her thoughts in her interiour closet, where she comforted her self with her heavenly Spouse.

115

le

he

01

Lo

fer

W

tiv

the

## To a Designat Life Part. II. 119

From experience of this exercise, the afterwards counselled her spiritual children; do make them are Oracory within their hears, and there to remain.

6. Withdraw then thy spirit often into thy heart, where sequestred from all men, thou mayett, heart to heart, treat the business of thy Soul with God, and fay with David : I have been like a Pelican in the wildernofs, like the Night-Raven, or Screech-Owl mithin the banfe. I have marched and been like the Colitary Sparnow, upon the roof of the house. Which words ( behods their liveral fence, which telleth us, that this great King took some hours to spend in the solitary contemplation of spiritual things ) do more over shew win their mistical sonce, three excelknt retreats, and as it were , three hermicages, where in we may exercise our solitariness, in imitation of our Lord and Saviour, who upon mount Calvary, was like a Pelican in the defert, that quickeneth her dead Chiclins, with her own blood: In his nativity in the forfaken stable, he was as the Owl in the defert, weeping and bewailing

-

f

n

d

r

h

d ( ) - d

:. 13 bewailing our line and offences: and at the day of his Alcention, he was like the Sparrow, retiting himself, and flying up to heaven, which is, as it were, the roof of the world. And in all these three places, we may make our spiritual retreat, even a middle the turnoyles of our exteriour employments live and a day on the property of the control of the exteriour employments live and a day on the exteriour employments live and a day on the exteriour employments live and a day on the exteriour employments live and a day of the exteriour employments live and a day of the exterior employments live and the exterior employments live and the exterior exterior employments live and the exterior exterior exterior employments live and the exterior exterior

in Provence, having been long abfent from his devout and chaft Delphina; the fent express a messenger
unto him to inform her felf of his
chealth: and the made her this answer: I am very well, my dear wife;
but if thou desirest to see me, seek me
in the wound of my blessed Savious
side, for there I dwell, and there thou
shalt find me; otherwise, thou will
search for me in vain. This was a right
Christian Cavalier indeed.

'on folica inels, in a mentop of for log dand savion, who apon mount Caloary, was like a Pelican in the deficient, that quickeneth her dead Chiolivity in the folial entitle he was as the Owl in the delett, weeping and the Owl in the delett, weeping and the Owl in the delett, weeping and

## To a Devont Life. Past. II, 123:

of leveral morions in thy heart, to enports min C. H. A. P. XIII selectionia and to excite thee, to a parlignate and Of aspirations, ejaculatory prajers, and Ty prayers manual good shoop at gre ts. Augustine to carefully comfelled the

le id

e,

lle

ur

be y-

41

16-

ēl.

ger his

in-

fe:

me

111

OU

God, because we set spire to him; and we aspice to him; to recire us into hims: dochar the alphiing to God, and the spiritual retreate do muchally entertain one another, and both of them proceed and invei fes without any hin endgueds, which most

2. Afpire then often to God mis Philothen, by brief wet ardent ciacial lations of the beant : sadmire his beauts ty: invoke his affinance: scaft the felf in foirit, at the foot of the Croise adore his goodness inquire of him often concerning thy faltations in mine thy Soul to him a thousand tinused day : fix thy inward eyes impounded inestimable sweetness : stretchidthy hand to him, as a childe to his father, that he may conduct thee : place . him in thy bosome, like a sweet-smelling posie: plane him in thy Soul like a flandards finally, make a thousand fores "iduob of

of feveral motions in thy heart, to enkindle the love of God within thee. and to excite thee, to a passionate and tender affection. Thus are ejeculated ry prayers made, which that great S. Augustine so carefully counselled the devout Lady Proba to ule. O Philothea, our spirit once giving it self to the company and familiarity of God, will be all perfumed with his perfection onspinar liming

7. This exercise is not uneafter for it may be enterlaced with our bufiness fes without any hinderance of them ar atta for whether we refire our felves spiritually, or use only these, interiors ejaculations we do no other thing but make certain thore digrethous; which cannot hinder, but rather advance our employments. The Pilg im, that taketh a little wine to comfort his hearr, and refresh his mouth, although he make some ticele flay, breaketh not off his journey for that, but gaineth more force to finish it more speed dily, resting only to travail afterwards the berrer

4. Many Authorshave gathered together flore of vocal aspirations, which doubt-

# To a Devout Life. Part. II. \$23

doubtless are very profitable; but in my judgement, it is better not to oblige thy felf to any fort of words, but only to pronounce either by heart, ont mouth, those words, that fervent love, upon the occasion shall suggest to theet for it will furnish thee with as many as thou canft delire. True it is, that there are certain words, which have a particular force to content the heart in fuch occasions of such are the ejacut lations fowed fo thick in the Pfalmes of David; the many invocations of Teius: the lovely allurements expresfedin the Canticles; and spiritual fouge alfo do ferve for this end, when they are fung wich attention, bas anonom

To conclude, as they that are enamored with humans and natural love have almost always their thoughts fixed upon the person beloved, their heart full of affection towards hery their mouth filled with her praises of and when their beloved is absend, they lofe no occasion to testifie their passions by letters, not meeting with a tree, wherein they engrave not the name of their beloved : even fo, fuch as love God; can never cease to think upon him

G4

e

1

him, they breath only for him they afpire only to him, and fpeak only of him; and if it were possible, they would grave the facred name of our Lord Jesus, upon the breasts of all men in the world.

6. And all creatures do invite them to this, and each one in its kind, desclareth to them the praises of their beloved than as S. Angustine sayeth; (taking it from S. Antony,) all things in this world speak to us with a kind of dumbe language, yet intelligible enough, in praise of their love: all things provoke us to good thoughts; from whence sterwards do arise many motions, and aspirations of carrison to God. Behold some examples of this truth.

(as he relateth to his people) walking upon the Sea shore, and considering how the waves fleting upon the Sand, left behind them many little shels, stalks of Herbs, little Oysters, and such like stuffe, which the Sea cast up, and spit, as it were, upon the shore: and then returning with other waves, swept them away, and swallow-

## To a Devout Life Part. 11. 125

of

y

K

D

n

ed them up again; while in the mean time, the rocks round about continued? firm and immoveable, thoughathebitat lows never forndely bean upon themsen made this good conteit; That reeble men, like thels, & stalks of Ruthes; forfe themfelves to be toffed up & down, and carried away, formerimes rouffile ction, fomertmes to confortion lining always at the mercy of omconstands waves of fortune : but that sgreat cours rages, continued firm and onmoved against all kind of rempetts wand then out of this meditation, he derived! those aspirations, and affections of hold ly David . Save me O Dandy for the waters have peareed even as my very! Soul. O'Lord deliver me from the depth of these waters. I am plunged in the depth of the fen, and the tempest bach over whelmed me. For are that rime! he was in affliction for the wicker me furpation of his Bishoppick by Marie A figher ently very extraordinam

8. S. Falgentius Bishop of Ruspay, being present at a general assembly of the nobitity of Rome, to whom Theodorick King of the Gother made an O-varion; and beholding the splendour

G

of so many great persons gathered to gether, and ranked each one according to his quality. O God (faid he) how beautiful is the heavenly Iems here below, is so glorious inher pompe and Majesty is in this world, the lovers of vanity be permitted to shine in such prosperity, what selicity is reserved in the other world for the lovers of truth and vertue?

9. S. Anfelme Arch-bishop of Canterbury: ( whose birth hath highly honoured our mountaines ) was admirable in this practife of good thoughts. A Hare presed by Hounds as this holy Prelat went on a journey, ran under his Horse feet, as to the best place of refuge that the imminent danger of death suggested : and the Hounds barking, and baying round about, derft not prefirme to violate the fanctuary, to which their prey had taken recourse. A fight truly very extraordinary: whereat when all the train laughed, great S. Anselme answered weeping and fighing . Ah (faidhe) you laugh, but the poor Beaft laugherh nor the enemies of the Soul ( affinited and

ill treated on all fides by multirudes of temprations, and fins ) lay wait for her at the narrow passage of death to catch and devour her: and she, stell eth succour and refuge on every side, which if she find not, then do heremies laugh and mock at her. Which when the good Bishop had said, he went sighing so ward on his way.

ol

n

1

W

the Religious about him greatly admire the Religious about him greatly admire wing; how, faid he, admire won that a King should write to a man admire rather that the eternal God hath write his law to morral men; may more hath spoken to them by word of mouth in the person of his Son,

lone amidsta heard of Goates: observe (said he to his companion) this
little poor Sheep, how mild it is as
mong the Kids: our blessed Lord
walked as meekly and humbly among
the Pharises. At another time, seeing a little Lamb devoured by a Hogs
ab little Lamb (said he weeping) how
lively does thou represent my Saviours
death!

Francis Borgia, while he was yet Duke of Gandia, going a Hawking, made to himself a thousand devour conceptions. I admired (said he) how the Faulkons came to hand, suffer themselves to be hooded, and to be tyed to the Pearch; and that men are so rebellions to the voice of God.

the Rose among the Thornes, makethe this exhortation to men: What soever is most pleasant in this world, O mortal men, is mingled with sorrow: nothing is pure: forrowes are alwaies joyned with myrth, Widdowhood with Marriage, Cares with fruitfulness. I gnoming with Glory, Expence with Honours, Loathing with delicacies and sickness with health. The Rose is a fair flower (said this man) but yet it silleth me with great sadness, pasting me in mind of my sin, for which the earth hath been condemned to bring forth thornes.

Skie and the Stars in a fair Moon thine hight, represented in a clear Fountain. O my God (laid the) these sell same stars shall one day be underneath my feet

feet, when thou shalt vouchsafe to lodge me in thy holy Tabernacle, And as the Stars of Heaven are represented in this Fountain upon earth, even lo men of this earth are lively represented in Heaven, in the living Well of the Divine Charity. Another feeing a River swifely flowing, cried out in this manner: my foul shall never take rest until she be swallowed up in the fea of the Deity, her original fource. St. Francisca confidering a pleasant Brook, upon the bank whereof the kneeled to pray, was rapt into an extafy repeating oft-times thefe words: Sweetly and pleasantly floweth the grace of my God, as doth this little River, Another looking upon the trees adorned with blosomes, fighed and faid; wherefore am I alone without bloffome m the Orchard of the Church? Another feeing little Chickens gathered toge ther under their mothers wings O Lord (faid he) preferve us under the wings of thy providence. Another looking upon the flower called Hello trophim, which turnes with the Sun ? when that the time be (Taid he) only God f that my fout that wholly follow the

the allurements of thy goodness, and feeing the Flowers called Pansies, fair to the eye, but having no sweetness, Ah (said he) such are my thoughts fair in thew, but stuitless in effect.

15. See Philothes, how a man may draw good thoughts and holy inspirations from what soever is presented in the variety of this mortal life. Unhappy are they who pervert the creatures from their Creatour, to apply them to fin; and happy are they that turn them to his glory, and employ their vanity to the honour of truth: for (as saith St. Gregory Nazianzen) I am want to apply all things to my spiritual profit. Read the devout Epitaph which St. Hierone made of holy Paula; for it is pleasant to see, how it is all sprinkled with facred aspirations, and devout conceits, which the was wont to draw from all occurrances whatfoever.

fo. Well then, in this exercise of spiritual recreat, and ejaculatory prayers consistent the great work of Devotion: and it alone may supply the want of all other prayers: but the want of it, cannot almost be repaired by any or ther exercise. Without it, we cannot well

To a Devout Life, Part. II. 132.

well lead a contemplative life; and but ill an active: without it, repose is but Idleness; and Labour, consuson. Wherefore I conjure thee to imbrace it with thy whole heart, without ever giving it over.

### CHAP. XIV. 15 VAB VIEW

Of the most boly Mass, and how we ought to bear it.

2. Prayer made in union of this divine facrifice, hath an unspeakable force: so that the soul by it aboundeth with heavenly favours, as leaning upon her well-beloved, who filesh her so sul

of Odones, and spiritual sweetness that the refembleth a pillar of fmonk proceeding from Aromatical wood Mirrhe, Incense, and all the powders of (weetelt perfumes ) as it is faid in the Canticles.

2. Use then all diligence to affift every day at the holy Mais, that thou mailt joyntly with the Prieft, offer up the facrifice of thy Redeemer unto Godhis Father, for thy felf, and for all the Church. The Angels of Heaven (as St. Iohn Chryfoftome faith) are alwates present ingreat number, to honour this miltery : and we being lorein fen: with the same intention g cannot but receive many favourable influend ces by fuch a fociety. The Quires of the Triumphant and Militant Church unite themselves to our Lord in this divine action, that with him, in him and by him, they may ravish the heart of God the Father, and make us owners of his mercy. O what felicity enjoyeth that foul, which doth contribute her devout affections; for fo pretious and defired algood. 3461 01

" a! If upon fome urgent necessity; thou benforced to be abtentiform the

celebrating of this foveraign facrifice, at least fend thy heart thither, to affilt there with a spiritual presence. As some time then of the morning, go in spirit (if otherwise thou canst not) to the Church, and there unite thy intention with that of all faithful Christians; and use the same interiour actions in the place where thou are, which thou wouldst use, if thou were really present at the office of the holy Mass.

mentally the holy Mass, as we ought; First from the beginning, until the Priest be before the Altar, prepare the self with him which preparation confished in placeing the fence of God, in acknowledging thing unworthinels, and craving pardon for thine offences.

goeth to the Altar, dutil the Caspel to consider the coming of our Saviour into this world, and his life among us, by a simple and general apprehension thereof.

The Creed confider the preaching of our Lord mand protest charthon with

live and die in the faith, and obedience of his holy word, and in the union of his Catholick Church.

18 From the Greed to the Pater nofter: apply thy heart to the miteries of the Death and Paffion of our Redecmer, which are actually and effernially represented in this holy sacrifice: which with the Prieft, and the reft of the people, thou shalt offer to God the Father, for his honour and thine own Givariona retitie and or wol

9. From the Pater nofter to the Communion endeavour to produce thousand fervent defires from thy heart, withing ardently to be for even joyned and united to thy Saviour by en

vertafting love.

16. From the Communion, till the end give thanks to his Divine Majefly, for his Incarnation, life death and pallion; and for the love which he witnesserh to us in this holy facrifice: befeeching him by it, tobe for ever merciful to thee, to thy Parents and Friends, and to the whole Church : and humbling thy felf from the bottome of thy heart, receive with Devotion the heavenly bleffing which our Lord giverh

veth to thee, by the means of his Of-

Massamake thy medication upon the mysteries, which thou takes indayly order: it will not then be needful that thou divert thy self to make these passicular actions: burit will suffice, that at the beginning thou direct thy intention and prayer i for in all cheditations are sound the aforesaid actions, either expressly, or eacitely and virtually intentions.

dwelleh: principally into thole, whole exercites be overlight # Silitation; for thou thate exercite a kind of obeding

Of other publike and common sons

Besides all this Philothean bon Holy dayes and Sundayes thou must be present at the office of the hours and Even-song to fat as thy condition will permit. For these dayes are dedicated to God, and therefore in them, thou must perform more acts to his honour and worship then upon or there daies. By this means thou shall find

find a great fweetness of devotion is S. Augustine did; who testifyeth in his Contestions, that hearing the divine office in the beginning of his Copyer from his heart did melt in fweetnels, and his eyes into years of piety. And to fpeak once for all, there is ever more comfort in the publick office of the Church, then in our other particular actions: God having forordained in that publike prayers be preferred be? foreialbkind of particularity, q in nois Enter willingly into the confraternities of that place where thou dwellest: principally into those, whose exercises be of most fruit & edification; so thou shalt exercise a kind of obedience very acceptable to God o For though these confraternities be not commanded, yet are they recom-mended by the Church: who fe to wieners how much the delifeth that many hould enroll themselves in them.) giverh indulgences, and priviledges to all fuch as enter into them, And belides, it is a deed of excellent charity, to concurre, and co-operate with others in their good defigns And

although it may happen that one doth

25

To a Devont Life Part. II. 837

as good exercises alone, asonthe Confraternity; and perchance maketh more contentment by performing them in particular al yet is God more glorified by the union, and concurrence which we make of good works with our Brethrenland Meighbourshio ed had The like de Layrof all fores of publick prayers, and devotions, which as much as is possible we should countenance withour exampled for the edification of our neighbour, and with our affection of for the glory of God, rand the common intention of the Mary, with an effectal love, dard): the Mother of our foversien Eather,

# and one AVXI. P. HOnd-Mother.

Let us non then to her, and like her lineshies her lineshids for noith a sound has monothly of her bosome, with assured confidence are as

Ince God dorn of carimes by his Angels, we ought also frequently to send back to him our aspirations by the self same means. The holy Souls of the dead, which are in Paradise with the Angels, and are a ser same in the self service of the service in the service of the service

ing us, and of aspiring forms by their fe-

hearts to these heavenly spirits and happy Souls. As the young Nightingales, learn to sing in company of the old: so by the holy association which we make with the Saints, we shall be better able to pray, and sing Gods divine praises: I will sing to thee O Lord (saith David) in the sight of

thy Angels.

Ary, with an especial love: she is the Mother of our soveraign Father, and consequently our Grand-Mother. Let us run then to her, and like her little children, cast our selves into her bosome, with assured considence at all times, and in all occurrences. Let us call upon this sweet Mother, let us invoke her Motherly love: and endeavouring to imitate her vertues, let us bear a true silial affection towards her.

the Angels, behold them often in spirit, asifthey were present with thee:

THE DECIME WHEN WHEN THE CASS

above all, love and reverence the Angel of the Diocess where thou dwelless, and those persons with whom thou livest, but especially thine own: pray to them often, praise them ordinarily, implore their assistance and succour in all thine assairs, spiritual, or remporal, that they may co-operate

with thy intentions.

5. That great person, Peter Eaber, the first Priest, first Preacher, first Divinity Reader of the holy company of the name of Jesus, and first companion of B. Ignatius, the founder of that Or-. der: coming on a day out of Germany, where he had done great fervice to the glory of our Lord, and passing through the Diocess and place of his Nativity, related, that having passed many Heretical places, he had received thoufands of confetations, by faluting. at the entry of every parish, the Angels protectors of the fame; and that he sensibly perceived them to have been favourable to him; both by preserving him from the ambushes of the Heriticks, as also in mollifting many Souls, and making them tractable to receive from him, the doctrine of falvaour most craggy mountaines.

'B. Choose some particular Saints, whose lives thou mayst best sans, and imitate: and in whose intercessions thou mayest place an especial confidence. The Saint, whose name thou bearest, is already affigned thee, even from thy Baptisme.

in a little village called Villaret, among

CHAP. XVII.

How we ought to hear, and read Gods

The Bedevour to the word of your Bed; whether thou hearcell it in familiar discourses with thy
spiritual friends, or at a Sermon: hearit

To a Devout Life. Part. 11. 141

it always with attention, and reverence, and make thy profit of it: suffer it not to fall upon the ground, but receive it into thy heart as a soveraign baulm, imitating the bleffed Virgin, who kept carefully in her heart, all the words which she heard spoken in praise of her Son. Remember that our Lord esteemeth of the words which we speake to him in our prayers, according as we esteem of those, which he speaketh to us in holy Sermons.

ir e

Ö

15

•

1,

i,

L

1

c

y

C

book of devotion; as of S. Bonaventure, of Gerson, of Denis the Carthusian, of Lewis Blossus, of Granada, Du Pom, Stella, Arias, Pinelli, Avila, the spiritual Constit, S. Augustine his confessions, S. Hieroms epistles, and such like. Read every day a little, in some one of them, with great devotion, as if it were a letter missive, which some Saint in heaven had sent to thee, to shew thee the way thither, and to encourage thee in thy journey.

3. Read also the lives of the Saints, in which as in a mirrour, thou mayst fee the pourtraicture of a Christianlife.

fee the pourtraicture of a Christianlife;

1

1 1

i

C

t

i

and accommodate all their actions to thy profit, according to thy vocation. For although very many actions of the Saints, be not absolutely imitable, by such as live in the world yet all of them may be in some degree followed; either near or sar off. The solitariness of S. Paul the first Hermit, is imitated in thy spiritual and real retreats, of which we will speak, and have already spoken before: and the extream poverty of S. Francis, may be imitated by those practites or exercises of spiritual poverty, which we will hereafter set down.

Histories, which more directly ferve to guide and order our lives then or thers do: as the life of the Blessed Mother Teresa, which is most admireable for all: the lives of the first Jesuits, of the holy Cardinal Borromem, S. Lewis, S. Bernard, the Chronicles of S. Francis and such like. Others there are, which contain more matter of admiration; as the life of S. Mary of Egypt, of S. Simeon Stelites, of the two SS. Katherines of Siena, and of Genna, of S. Angela, and such like: which

which nevertheless, do administer to us a great general feeling of the sweetness of the love of God.

# CHAP. XVIII.

How we ought to receive inspirations.

.

700

VVE call inspirations, all those allurements, motions, rep oaches remoifes, lights, and knowledges, which God worketh in us, peventing our heart with his bleflings, through his fatherly care and love of us . to the end, he might awake us, fir us up, and draw us to vertue, to heavenly love, to good refulutions, and in a word, to all their things, which lead us to our everlafting good. This is it which the Spoule calleth, knocking at the gate, and speaking to the heart of his Spouse; to awake her when the fleepeth : to crie and call after her, when theis absent : to invite her to his Hony, and to gather Apples, and Flowers in his garden: to fing, and canse to found her sweet voice in his Eares. surface boomsile

H 2

2. I

th

So

-

1

I C

2. I want a comparison to declare my meaning. Three things are required to the full refolution of a marriage, on her behalf, who is to be married. First, the husband is propounded to her; secondly, she entertains the proposition : thirdly, fhe gives her consent. So likewise God intending to work in us, by us, and with us, fome acts of charity first he propofeth it to us by inspirations : secondly, we accept of it : and thirdly, we give our full consent toit. For as to defcend to fin , there are three degrees, temptation, delectation, and confent : To there are other three, to ascend to vertue; inspiration, which is opposite to temptation; the delectation conceived in the inspiration, contrary to that of the tempration; and consent to the inspiration: contrary to that given to the temptation.

3. For though the inspiration should endure all our life long, yet should we not be acceptable to God, if we took no delight in it: nay contrary wise, his divine Majesty, would be offended with us, as he was with the

the Israelites, with whom he had been forty years (as he saith himself) soliciting their conversion; in all which time, they would not give ear to him whereupon he sware against them in his wrath, that they should never enter into his rest. So likewise, the Gentleman that had a long time served his Mistress, would be much disobliged, if after all this, she should

in no case hearken to the marriage

e-

be

0.

T-

he

od

th

0-

ve

3,

n-

TO

e-n,

9-

D

ŧ,

h

Č

dande

which he delired. 4. The pleasure which we take in inspirations is a great step to the glory; of God; and by it, we begin already. to adore his divine Majesty ; tor although this delight be not as yet a full confent, yet it is a certain disposition thereto; and if it be accounted a good fign, ro, rake pleasure in hearing the word of God preached, which is as it were, an exteriour inspiration; it is also no doubt, acceptable in the fight of God, to take contentment in his internal inspiration, Such was that pleasure whereof the holy Sponse speaks, when she sayeth : my Soul was melted with pleasure so soon as my beloved spake. So the Gentleman is

H 3

highly

highly content with his Missis, whom he serveth, and taketh it for a great favour, when he seeth that she takes de-

light in his fervice.

5. But to conclude, it is the confent which perfects the vertuous acts: for if after the inspiration received of God, and delight taken in the inspiration, we refuse notwithstanding to give our consent to God; we are extreamly ungrateful, and highly offend his di-vine Majesty: for in that case the contempt appeareth the greater. So ir happened to the Spoule; for though touched her heart with holy delight ; yet she would not open him the door, but excused her self with a frivolous reason: whereat her lover jufly difpleased, wenthis way and left her alone. So the Gentleman after long suit to his Mistress, and service accepted, if at last he should be shaken off, and dispised, would have much more occasion of discontent, then if his service had never been accepted.

6. Resolve then, Philothea, to accept with all thy heart the inspirations, which

# To a Devout Life, Part. II. 147

which it shall please God to send thee, and when they arrive, admit them, as Embaffadours from the King of Heaven : who desireth to make a contract of marriage with thee: Hearquietly their Embissige, ponder well the love of him that vouchfafeth to inspire thee, and cherish the inspiration. Consent to the motion, but with a perfect, constant, and resolute consent : for so God, whom thou canst not oblige, will notwithstanding hold him felf greatly obliged to thee for thy affe. ?i-But before thou give confent to inspirations, in important and extraordinary matters, least thou be deceived, ask councel of thy directour, to the end that he may examine, whether the inspiration be true, or false: because the enemy perceiving a Soul prompt to consent to inspirations; proposeth oftentimes falle ones, to deceive her: which he can never do. fo. long as the with humility obeyeth her conductour.

nt ot di, it y

7. The consent being given, thon must procure with great care the effects, and hasten to put the inspiration in practise; which is the height

H4

of true yetthe: for to have conferme ed in heart, and not to proceed to the effect thereof, would be, as to plant a Vine, and not defire that it should fructifie.

h

n

N

i

8. Now, to all this; the marning exercise, and spiritual recreat which I have prescribed, do serve exceedingly: for by those means we prepare our selves to do well, not only by a general, but also by a particular prepara-Lion.

#### CHAP. XIX.

Of holy Confession,
of holy Confession
Ur Savious hathlest in his Church the holy Sacrament of Confession or Pennance, that in it we may wash our felves from all our fins, whenfoever we are defiled with them. Suffer not then thy heart, Philothea, to be any long time infected with fin, fince thou halt fo prefent and easie a remedy. and mos

2. The Lioness having coupled with the Leopard, goeth presently to wash away the fent which that copulation hath

To a Decion Life Rathers.

hath left here it least the filor coming is should be rossended and entaged are gainst here. The Soull which hath considered to sin, ought to have a hortour of her felf, and to purge her self as soon as may be; for the respect which should ought to beauto the eyes of the divines Majesty, who beholds here! And why sing so soveraign a remedy, and more ing so soveraign a remedy, and more ing so soveraign a remedy.

3. Confess thy felf humbly, and devourly once everyweeky and ever diso fore thou communicateff mitbepoff fible; although thou feel not thy com. science charged with ghilroflaby more talin: for by confellion, whou dhain nor only receive absolution of thy wonth al fins which thou shalt confess; but also great force to avoid them he toalter, with a clear light to discern them; and abundance of grace to repair all the damage which thou hall incurred by them. Thou wilt practile die vere cues, humility, obedience, finiplicity; Socharicy and in this one acoof Confeffions than Arabi exercise more were energy then in any other whatfoeverbox

of the fins which then (hale confession

the H & they

on to amend them hereafter. d Many confess their venial fins of custom & rather with respect to order, then amendment; and therefore they continue all their life charged with the burden of them; and lose by that means many spiritual helps and advantages. If then thou confess to have lyed, though without prejudice to any; or to have spoken some inordinate, or idle word, or to have played overmuch; repent thy felf thereof, and purpose firmly to amend, For it is an abuse, to consess any kind of fin, be it mortal, or venial, without a will to amend, fince Confession was instituted for no other along with right had went

. . Make not those superfluous acculfations which many do of custome. ... 1 have not loved God fo well, as I oughte I have not prayed with fo great devotion, as I should: I have not cherished my neighbour, as I ought to have done: I have not received the Sacraments with fo great reverence, as I ought: and fuch like. For making fuch accufacions, thou bringest nothing in particular, that may make thy Confellous

To a Devont Life. Part. II. 151

understand the estate of thy Conscience: for all men upon earth, may say the same, if they should come to Confession.

6. Conider therefore what particular cause thou half to make those accu-. fations; and when thou halt discovered it accuse thy self of this default fimply and plainly. For example, thou accused thy self not to have cherished thy neighbour as thou oughteft; peradventure because having seen forme poor body in great necessity, whom thou mightest easily have succoured and comforted, thou hadft no care of him. Well then, in this case, accuse thy self thus in particular : having seen a poor man in necessity, I did not assist him, as I could have done, through my meer negligence, hardheartedness, or contempt: according as thou knowest the occasion of that definit So likewife accuse not thy self that thou halt not prayed unto God with fuch devotion, as thou oughteft, but if thou hall admirred any voluntary diffraction, of neglected to take convenient place, due time, and posture requifire for atsention in prayer; accuse thy felf with:

with all simplicity of that default, according as thou shalt find thy self faulty, without using those general tearms, which make not to the purpose for thy Consession.

7. Think it not enough to confess thy venial fins, as concerning the fact only, but accuse thy self also of the motive which induced thee to commit For example: be not content. to fay, that thou hast Ived without endamaging any person: but declare, Whether it were for vain glory, either to praise, or excuse thy self, or for vain mirth, or for Aubbornness. If thou hast finned in gaming; express whether it were for greediness of lucre, or for company fake; and fo of the rest. Tell also how long thou hast persevered in thy fin; for continuance of time, ordinarily much increases the fin; there being great difference betwist a light vanicy which slippeth into our mind for some quarter of an hour, and one whereon our heart hath dwelt a day, or two, or three. We must then confess the fact, the motive, and the continuance of our fins. For though ordinately we are not bound to be fo pun-

# To a Devont Life. Part. II. 153

punctual in explicating venial fin, nay not absolutely to confess them at all to yet they that defire to cleanse their Souls, the better to attain to true devotion, must be careful to manifest to their spiritual Phisician their disease, whereof they defire to be cured, be it never so small.

8. Spare not to tell what is requifite to declare plainly the quality of thine offence; as the occasion which thou half had to be angry, or co support one in his vice. For example : a man whom I like not speaketh to me some word in jest, and I take it ill, and grow cholerick thereupon; whereas if an other man, that had been more pleafing to me, had spoken more harshly. I should have taken it in good part a In frich a case, I will not omit to fay a 1 have used cholerick speeches against a certain person, taking in ill part some which he spake to me, not so much for the quality of the words, as for my dilike of the party. And if it bemoreo ver needful to express the terms to declareshy felt the better, I think it were good to declare them : for acculing the felf fo plainly, thou does pot only difced VCF

ver the fault committed, but withal the evil inclinations, habits : & other roots; offin: fothat by this means thy Ghottly father, cometh to have a more perfeet knowledge of the conscience wherewith he dealeth, and of the remedies most convenient for the same. Yet must thou always conceal the third persons, who have been partakers with thee in the offence, as much as is possible.

9. Take heed of many fins, which often dwell and reign fecretly in our consciences; that thou mayst confess and purge thy felf of them; and to this purpose, read attentively the 271 28. 29. 35. and 36. Chapters of the third part; and 8. Chapter of the fourth

to. Change not easily thy Confesfour; but having made choice of a fi.fficient one, continue to render him account of thy conscience on the days, and times appointed, opening to him. freely and plainly, the fins thou haft committed from time to time: and monethly, and from two moneths, to two moneths, tell him likewife the flate of thy inclinations, though thou have not finned by them, as whether chou

thou be tormented with sadness, or with melancholy, whether thou be given to mirth, or defirous of gain, or such like inclinations.

3:

### CHAP, XX.

Strayed arries, and Approples

Of frequenting the holy Communion

I. TT is faid, that Methridates King of Pontus, having invented the Merhridare, fo strengthened his body by it, that endeavouring to poison himself, to avoid the servicude of the Romans, he could not possibly do ir. Our Saviour bath instituted the venerable Sacrament of the Euchariff. which containeth really his flesh and blood, to the end that he who eateth ir, should live eternally. Whosoever then shall use it often with devorious so confirmeth not health, and the life of his Soul, that it is almost impossible he should be empoisoned with any kind of evil affection. We cannot be nourithed ed with this flesh of life, and yet live in affections of death, So that as men dwelling in the teresial Paradife, might have avoided corporal death, by VEI-

he

a

of

6

th

th

F

i

6

C

hath planted there in so may they also avoid spiritual death through the essecacy of this Sacrament of life.

2. If the tendrest Fruits, and most subject to corruption ( a) Cherries, Strawberries, and Apricoks ) be preferved early all the year long with Sugar or Honey; it is no wonder that our hearts, though never fo fraile and feeble, be preserved from the corruption of fin, when they are fugered and sweetened with the incorruptible flesh and blood of the Son of God. O. Phin lothea, the Christians which shall be damned, will be without reply, when the just Judge shall make them feether wrong they did themselves, to incurre spiritual deather fince in was fo cafe to have maintained themselves in life and health, i by the eating of his body, which he had left to them for that end. Miferable wretches (will he fay) why would you dye, having the fruit and food of life at your command active to til 20 To recesue the Cammunion of the Eucharifteveryday, weither do I coms mend, nor d frommend : but to commen nicase every Sunday, I perfinade and enhort

To a Devout Life. Part. II. 137 hert every one, if his Soul be without affe-Ction to fin. These be the very words of S. Augustine: with whom I neither blame, nor commend absolutely those that communicate every day; but leave that to the discretion of the ghoftly Father of him, that would be refolved in this point : for the disposition requifite for fuch frequent communion, requiring much perfection, it is not good to counsel it generally; and because this perfect disposition, may be found in many Souls, it is not good to divert, or diffwade generally all men from it; but rather leave it to be regulated according to the inward state of every one in particular. It were indifferetion to counsel every one, without diffinction to this frequent communion : but is were more indiferetion; to blamelany one for it, especially if he follow the advise of any worthy directour. The answer of S. Katherine of Sienna was ingenious, when it was objected against her often communicating, that S. Augustine did neither approve nor disapprove communicating every day

well (said she) fince S. Angustine blamedic not, I pray do not you blame it,

A. But

and I am content,

4. But S. Angustine, as thou seest Philothea, exhauteth and counselleth earnestly to communicate, every Sunday: sollow his counsel then, as near as is possible; for since (as I suppose) thou hast no kind of affection to mortal sin, nor deliberately to venial, thou are in the true disposition which S. Augustine requireth; yea, and in a more excellent; because thou hast not only no affection to commit sin; but surther, thou art without affection to the sin it self, so that if thy ghostly Father sind it sit, thou mayst profitably communicate more frequently then every Sunday.

5. Yet many lawful impediments may befal thee, not on thine own part, but on theirs, with whom thou livest, which may give occasion to a discreet conductour, to forbid thee to communicate so often. As for example; if thou live in any kind of subjection, and those to whom thou owest obedience; be so ill instructed, or so humerous, that they be troubled, or disquieted to see thee communicate so often: peradventure, all things well considered, it would be good to condescend

descend to these mens infirmities, and to communicate but once every fitteen days: but this is to be understood, when thou canst by no means overcome this difficulty. It is hard to give a general rule in this case: we must do what our Ghostly Father will advise; though I may boldly say, that the greatest distance between the times of communicating, amongst such as desire to serve God devoutly, is from mouth,

in-

at

:)

al

UC

4-

c

y .. t.

to mouth.

6. A discreer person will be hindred, neither by Fither, nor Mother, Husband, nor Wife, from often communicating: for fince upon the day of thy communion, thou doft not neglect to do that which is requisite to thy calling; but wilt be rather more mild, and observant rowards them; no wile refuse them any kind of duty: there is no likely hood, that they should feek to divert thee from this exercise, which will bring them no inconvenience, except they be of a very froward, and unreasonable spirit : for in that case (as I have fayed) peradventure thy directour will order thee to comply with them.

7. I must say one word for married people: In the ancient law, God faw it not good that Creditours fhould exact their Debts, upon Festival days but he neverthought it unfit that Debtours should pay and restore their Debra to in has exacted them. It is an indecency, though no great fin, to follicite payment of the mariage duty, the day that one bath communicated; but it is no indecency, but rather meritorious to pay it. Wherefore, for paying this Debt, none ought to be debarred from the communion, if otherwise their devotion provoke them to defire It is certain, that in the Primitive Church, all Christians did communicare every day, although they were married, and bleffed with generation of children: and for this caple I fayed that often communicating, bringeth no manner of inconvenience, to Father or Mother, Hushand or Wife: fo that, the party communicating be prudent and discreet. As for bodyly die feases; there are none which can be a lawful impediment to this holy devotion, fave only that which provoketh frequent vomiting. 8. Ta 8. To communicate every eight days, it is require, neither to be guiltry of mortal fin, not of any affection to venial fin; and to have a fervent defire of coming to this heavenly banquet; but to communicate every day, it is moreover necessary to have conquered the greatest part of our evil inclinations, and that it be by advise of our spiritual Father.

### CHAP. XXI.

THE THE POST AND

## How we ought to Communicate.

Begin to prepare thy felf to the Communion, the evening before, by many afpirations and ejaculations of love; retiring thy felf somewhat sooner, that thou mayst rise more early in the morning. If thou chance to awake in the night, fill presently thy heart and thy month with some odoriferous words, by means of which, thy Soul may be perfumed to receive thy Spouse: who watching whilst thou sleepest, prepareth himself to bring thee a thousand graces and favours, if on thy part thou dispose thy

felf to receive them. In the morning get up with great joy, for the happiness which thou expectelt : and being confelt, go with great confidence, accompanied also with humility, to receive this heavenly food, which pourisheth thee to immortal life. After thou half recited the facred words; O Lord! am not worthy, &c. Move not thy head or lips any more, neither to pray, nor to figh; but opening thy mouth foftly & moderately, & lifting up thy head as much as is needful, that the Priest may see what he doth; full of Hope, Faith, and Charity, receive him, whom, in whom, by whom, and for whom thou believelt, hopelt, and loveft.

our

del

boi

he

K

th

W

h

a

2. O Philothea think with thy felf, that as the Bee having gathered from the flowers the dew of heaven, and the choi est juyce of the earth; and haveing converted it into Hony, she carieth it into her live; so the Priest, having taken from the Altar, the Saviour of the wold, the true Son of God who, as the dew, is descended from heaven; and true Son of the Virgin, who, as a flower, is sprung from the earth of our

our humanity; he putteth him as delicious meat, into thy mouth and body.

ng

els

n-

ve

a Ida

heart, to come and do homage to this king of salvation: treat with him of thy inward affairs: contemplate him within thee, where he is lodged for thy happiness. To conclude, make him as welcome as thou canst possibly, and carry thy self in such manner, as that men may judge by all thy actions, that God is with thee.

4. When thou can't not have the benefit of communicating really at the holy Mass, communicate at least in heart and spiritually: uniting thy self with an ardent defire to this quickening flesh of our B. Saviour.

5. Thy principal intent in communicating, must be to advance, comfort, and strengthen thy self in the love of God. Thou must receive only for love, that which only love hath caused to be given thee. Thou canst not consider our Saviour in any action more amorous: or more tender towards us; then in this Sacrament: in which he annihilateth himself, in a manner, and turneth

eth himself into meat, that so he may penetrate our Souls, and unite himself most intimately to the heart and body of his faithful servants.

DO

bec

he

gre

me

the

to

m

he

Se

b

6. If worldlings ask thee, why thou comunicatest so often? tell them it is to learn to love God, to be purified from thy imperfections, to be delivered from thy miferies, to be comforted in thy afflictions, and to be firengthened in thy weakness. Tell them the two forts of persons ought to communicate often; the perfect, because being well disposed, they do themselves wrong, in not approaching to the spring, fountain of perfection: and the imperfect, that they might be able juftly to pretend to perfection: the firong, leaft they become feeble; and the feeb's, that they may become frong ; the fick to be healed, and the whole, least they fall into fickness: and that for thy own pare, as one unperfect, feeble, and fick, thou hast need to communicate often with him, who is thy perfection, strength, and health. Tell them; such as have not many worldly affairs, should communicate often; because they have leasure: and such as have many temporal

To a Devont Life. Part. II. 1651

poral businesses, should likewise do so, because they have need of it: and that, he who laboureth much, and taketh great pains, ought also to ear solid meats, and frequently. Tell them, that thou receives the blessed Sacraments, to learn to receive it well: because no man performes an action well, which he doth not often practise.

7. Communicate often, Philothia, and as often as thou canst, with the advise of thy Ghostly Father. Hares in our mountains, become white in winter, because they neither see, nor ear my thing but show: so by adoring and eating beauty, goodness, and parity it self in this divine Sacrament thou wilt become entirely fair, good, and pure.

fields, but chyice ned with all history

People: and charity never entreth into the beart, but the lodgeth with her all the whole train of other vertues, exerciped and ferrical hem a work or experime and ferrical hem a work or employed them not all at once, the all alikes not in all feelons, not in every place: for the just man is like the tree

THE

## THIRDPART

sourceth much and takens

# OF THE.

Containing fundry advises, concern-

#### CHAPTER I.

Of the choice which we ought to make in the exercise of vertues.

He King of Bees never goeth into the fields, but environmed with all his little

People: and charity never entreth into the heart, but the lodgeth with her, all the whole train of other vertues, excercifing and fetting them a work, as a Captain doth his Souldiers. But the employeth them not all at once, nor all alike, nor in all seasons, nor in every place: for the just man is like the tree

f

To a Devois Este Par-III. 187

tree planted upon the water fide, which bringeth forth fruit in due feafon; because charity watering the Soul, bringeth forth in her the works of vertue,

every one in their proper time.

felf, is troublesome in time of mourning, saith the Proverb. It is a great fault in many, who undertaking the exercise of some particular vertue, resolve to produce actions out of it in all sorts of occurrences; and like the ancient Philosophers, either always weep, or always laugh: and (which is yet worse) blame and centure such, as do not always exercise the same vertues. We should rejoyce with the joyful, and weep with the forrowful, saith the Apostle: charity is patient, bountiful, liberal, discreet, and complying.

There are notwithstanding some vertues which are almost notwised in practife, and ought not only to work their own actions apart, but also to communicate their qualities with the actions of all other vertues. Occasions are seldome presented to exercise fortitude, and magnificence; but meetines, temperance, modesty, and

1 :

humility, are vertues, with which all the actions of our life ought to be tempered. It is true, there are vertues more excellent then there, but thense of these, is more necessary. Sugar is more excellent, then Salt, but Salt is more often and generally used. We must always therefore have a good, and ready provision of these general vertues, since the use of them is so ordinary.

nary. Among the exercises of vertues, we ought to prefer that, which is most conformable to our calling, not that which is most agreeable to our fancy, S. Paula delighted to exercise the vertue of corporal mortifications, that fo the might more easily enjoy tranquility of spuit: The had more obligation to obey her superiours; and therefore S. Hierom faith, that the was to be reprehended, in that the used immoderace abstinences, against her Bishops advise. The Apostles on the other side, appointed to preach the Golpel, and diffribute the bread of heaven to Souls, judged exceeding well, that they should do wrong to this great function, if they should employ their time, in caring

### To a Devont Life. Part. III. 169

caring for the poor; although to do lo, were an excellent vettne. Every vocation hath need to practife some special vertue. There is difference between the vertue of a Prelat, and those of a Prince, or a Souldier: the vertues of a married Woman, are different from the vertues of a Widow: and although all ought to be endued with all vertues, yet all are not bound to practife them alike; but each one to give himself in more particular manner, to those vertues which are requisite to that kind of life, where to he is called.

cern not our particular duty, we must prefer the most excellent; and not the most apparent. Comers ordinarily seem greater then the Stars, and take up much more place in our eyes, whereas indeed they are neither in greatness, nor quality, comparable to the Stars; neither seem they so great for any other reason, but because they are nearer to us, and in a more gross subject, in respect of the Stars, in So there are vertues, which because they are near to us, sensible, and (if so I may

fay) more material, are bighly effectived, and always, preferred by the vulgar: so commonly they prefer corporal almes, before the spiritual: the hair-shirt, fasting, nakedness; disciplines, and other such bodily mortifications; before mechanis, courteste, modesty, and other mortifications of the mind; which notwithstanding are much more excellent. Choose then, Philothea, the best vertues, nor the most esteemed, the most excellent, not the most apparent; the chiefest, not the beautiful apparent; the chiefest, not the beautiful apparent; the chiefest, not

6. It is profitable that every one fould choose a particular exercise of vertue, not to abandon the reft, but to keep his mind in a more feeled order. and employment A fair young Weman, thining like, the fun royally adorned, and growned with a garland of Olives, appeared to St. John, Bishop of Alexandria, and said unto him: I am the Kings eldest Daughter, if thou canft accept of me for thy friend, Lwill conduct thee to his presence the perceived that this was mercy gowardsthe poor, which God commended to him . and therefore ever after, he gave himfelf

#### To a Devient Life. Past. III. 171

felf in such fort to the exercise of works of mercy, as that he is generally called St. John the Almoner. Enloying of Alexandria, defiring to do some particular service to God, and being not able to embrace a folicary life, or to relignhimself up to the obedience of an other; took to him in his house, a miserable person insected with teprofie, that he might exercise his charity and mortification upon him to perform this with more perfection, he made a vow to entertain him, hopour, and ferve him, as a fervant, his Lord and Mafter : now upon some temptation; happening as well to the Leper, as to Eulogists, to depart one from the other; they went to great S. Anthony, who fayed to them; beware my children, that you separate not your selves one from the other, for you being both near to your end, if the Angel find you not together, you are in great danger of losing your crowns.

7. The King S. Lemis, visited Hospitals, and served the fick with his own hands, as if he had served for wages. S. Francis above all things loved poverally, which he termed his Mistress.

14

S. Dami-

T ot

A

di

t

S. Denonich, preaching, whereof his order takes the mame, S. Gregory the great good pleasure in enterraining Pilgrims, following the example of great Abraham, and like him received the King of glory in form of a Pilgrim Tobias exercised his charity in burying the idead. S. Elizabeth, as great a Princessas she was, delighted in nothing for much as in abasing her felf. S. Katherine of Genua in her widowfood, dedicated her felf to ferve an Hospital. Cassianus recountech, that adevone Gentlewoman defirous to exexcise the vertue of parience; came to S. Athanasius, who at her request placed a poor Widow with her, fo wayward, cholerick, troublesome, and intolerable with her infolence and paevishness, chatche gave the deyour Lady sufficient loccasion, to pradife the vertue of meekness and patience.

8. So amonst the servants of God, fome apply themselves to serve the fick pothers to relieve the poor; others to indruct little children in the knowledge of Christian doctrine : others to recal Souls that are lost and gone afray? others

## To a Devout Life. Parti III. 173 others to adorn Churches, and deck Altars: others to make searce and agreement among men. Wherein they imitate Embroiderers, who upon divers grounds, with admirable variety, intermingle Silk, Silver, and Gold, whereof they make all forts of Flowers: for fo these godly fouls, who undertake fome particular exercise of Devotion, do make it ferve them as ground work of their spiritual Embroidery, upon which they work the variety of all other vertnes: holding by that means all their actions and affectitions better united and ordered by the

all egold is Ba

Clad in Cloth of Gold Embroderd, With needle work richly powderd.

their spirit.

careful application of them to their principal exercise; and so they fer forth

9. When we are affaulted by any Vice, it behoveth us as much as is poffible, to practife the contrary vertue, and to apply all other vertues to the perfecting thereof: for fo we shall overcome the enemy, and advance our selves in all other vermes. If I feel

feel my felf affaulted by Pride, or Choler; in all my actions I will bend my felf towards humility, and meekness; and to that end, I will apply all my. other exercises, of Prayer, of the Sacraments, of Prudence, of Constancy and Sobriety. For as the Wild Boares do sharpen their Tuskes, whet and grind them with their other teeth, so that all of them reciprocally become fharp: so a vertuous man, having un-dertaken to perfect himself in that vertue of which he hath most need for his defence, he ought to file and wher it, by the exercise of others; and in refining that one, they all become more pollished and excellent. So it happened to lob, who exercising himself particularly in patience, against so many temptations wherewith he was violently affaulted, became perfectly holy in all kind of vertues. Yea it hath happened (as S. Gregory Nazianzen faith ) that by one only act of some vertue, well and perfectly performed, a man attaineth to the height of vertue: and he alledgeth Rahab, who having exactly practifed the office of Hospitality, attained to supream Glory. Which is to be understood, when fuch acts are practifed, with excellent fervour of Charity.

#### CHAP. II.

Pursuance of the former discourse, about the choice of vertues.

- Valores

Ct. Angustine faith excellent-Devotion, commit certain faults, which according to the rigour of the lawes of perfection are blamable; and yet are very commendable for the prefages which they give of a future excellency in piety, to which they ferve as a disposition. That base and cowardly fear which begetteth excessive fcruples, in the foules of those that newly forfake the custome of fin, is a commendable vertue in beginners. and a certain figne of a future purity of conscience: but this fear would be very reprehensible in those who are far advanced, in whose heart perfect love should reigne, which by little and little, chaleth away this fervile feat.

2. S. Bernard in his beginning was full of rigour and autherity towards them, that put themselves under his conduct; to whom he declared, even at their first entrance, that they must forfake the body, and come to him only with the spirit. When he heard their confessions, he desested with an extraordinary severity, all kind of faults, were they never fo small; and so prest these poor novices to perfection, that instead of putting them forward, he drew them backward; for they lost heart and breath, to see themselves so hastily driven up so high and steep anascent. Observe Philothea, ic was the most ardent zeal of a perfect purity, which provoked this great Saint to this method: And this zeal was a great vertue, yet it ceased not to be reprehensible, and God himself in a holy apparition corrected him for it; infusing into his foul a meek, sweet, amiable and tender spirit; by means of which, he being wholly changed, accused himself very much of his former feverity, and became fo mild, and condescending to every one, that he made himself all to all, that he might gain them all. 3. S.

To a Devout Life. Part. III. 177

3. S. Hieron having reconnted that S. Paula (his ghoftly child) was not only excellive, but obstinate, in the exercise of bodily mortifications, even to that height, that the refused to hearken to the contrary advice, which S. Epiphanius her Bishop, had given her in that respect : and moreover, that the! gave her felf over in fach fort to grieve for the death of her friends, that the was alwaies in danger ofdeath; in fine he concluded in this fort . Some man. will fay, that instead of writing the praises of this Saint, I write reproofs and reproches: but I call Jefus to with pels (whom the ferved, and whom I defire to ferve) that I lye not , either on the one fide, or on the other: but fet down clearly what is to be faid of her, as one Christian of another a that is to fay, I write a History of her, not a Panegyrike, and that her vices are the vertues of others. His meaning is that the defects of Sc. Ranka, would have born the name of vertues in foul less perfect : as in truth there are actions, which are effected imperfer ctions in fuch as are perfect; but would be held great perfections, in those who are imperfect. 4. It

4. It is a good figne in a fick man, when at the end of his fickness, his legs swell, for it shewes that nature now firengthned, casteth out her superfluous humours: but the very fame figne would be ill in one that were not fick, for it demonstrates, that nature hath not force enough to refolve and distipare the humours. My Philothen, we must have a good opinion of those, in whom we see the practise of vertues, although with imperfection, fince the Saints themselves have often practifed them in fuch manner. But as for thee, thou must have care to exercise thy self in them, not only faithfully but discreetly; and to that end observe carefully the advice of the wifeman; not relying upon our own prudence, but upon the judgement of fuch whom God hath given us for Conductours.

ny esteemed vertues, which in truth are none at all; of which it is needful to speak a word or too: I mean Extantes, Raptures, Insensibilities, or impossibilities, deistical unions, Revelations, transformations, and such like persections, of which some books de treat.

To a Decious Life. Part. III. 199

even to a contemplation purely, intellectual, to an effential application of the spirit, and to a supereminent life. Observe welt Philinthes, these perfections are not vertices, but rather rewards and recompences, that God giveth indeed for vertice or rather parterns of the happiness of the life to come, which sometimes are presented to men, to make them in love with the whole peices above in Heaven.

6. But we must not for all that pretend to such favours, since they are no way necessary to the well serving and loving of God, which should be out only aim; neither are they graces that can alwaies be obtained by travel and industry, since they are rather passions then actions, which well we may beceive, but procure them in us, we can not.

7. I add, that we have not undertaken more then to make our felves vertuous, devour, and good men; and therefore we must employ our selves earnessly in that and if it please God to raise us to these Angelical persections, we shall be then also good Angels, but

but in the mean time, let us exercife! our felves limply, humbly and devour ly in little vertues; the conquest of which, our Saviour hath exposed to our care and industry: as Patience, Meekness, Mortification of our hearts. Humility, Obedience, Poverty, Chafliry Compassion towards our Neight bours, and bearing with their imperfections, diligence and holy fervour. Let us willingly leave thefe fuper-eminences, for elevated fouls; we merit nor so high a place in Gods service, we shall be aboundantly happy to serve him in his Kitchin, in his Papery, to be Lackies, Porters, Grooms of his Chamber: it is his goodness afterwards if he please to advance us to his Cabinet and Privie Councel. Yea Philothea,, for this King of Glory doth not recompense his fervants according to the dignity of the offices which they bear, but according to the meafure of the love and humility with which they ferre him . ovob assession

8. Sant feeking his Fathers Affes. found the Crown of Ifrael, Rebecoa by warring Abrahams Camels, became the Spoule of his fon, Ruth gleaning after

To a Devout Life. Part. III. 181 after the harvest men of Book, and lying at his feer, was advanced to his side, and made his wife. Certainly fuch high pretentions to things fo extraordinary, are very fubject to illusions, deceirs, and errours; and it hapneth fometimes, that those who think themselves Angels, are scarce good men: and that there is more pomp in their words, then in their thoughts, or actions. Yet must we not lightly despile or rashly centure any thing: but bleffing God for the supereminence of other men, keep our felves humbly in our lower, but lafer way, less splendid, but more sureable to our insufficiency and weakness: wherein if we converse humbly and faithfully, God will exalt us to great honours.

## CHAP. IM. vegari ad 03.

Of Patience.

1. P Atience is necessary for you, that performing the will of God, you may obtain the promise, saith the Apostle: Yea, for as our Saviour himself pronounced, in your Patience

m

greatest happiness, Philothea, to posfess his soul: and the more perfect our patience is, the more perfectly do we possessour soules. Call to mind often, that our Lord hath saved us by suffering and enduring, and that we ought also to work our salvation by sufferings and afflictions; as by enduring injuries, contradictions and crosses, with all

possible meekness.

2. Limit not thy patience to such and such kind of injuries and afflictions, but extend it universally to all those that God shall send, and suffer to befallthee. There be fome men that will suffer no cribulations, but such as are honourable: As for example, to be wounded in battail, to be Prisoners of War, to be persecuted for Religion, to be impoverished by some quarret, in which they got the mastery: these men love not tribulation, but the honour of it. He that is patient indeed, and a true fervant of God, suffereth indifferently the tribulations accompanied with ignominy, and those that are honourable. To be despised, reprehended and accused by wicked men, is but a plea-

#### To a Rewast Life. Part. III. 181

C. II e

500

a pleasure to a man of courage a bur to be reproached and all created by good men, by our Friends, by our Parents, there is the true tryal of parience. I cheem more, the meckness, wherewith the great S. Charles Borromani, fuffered a long time the publick teprehensions, which a great Preacher of an Order exceeding fleich, did utter against him in the Pulpit; then all the affaults which he received from others : for as the danging of Bees, is far more fmarting, then that of flies; to the evil that we receive of good men, and the contradictions that they make, are much more insupportable then others; and yet it chanceth very often, that two good men, having both of them good incentions through the divertity of their opinions, do raife great perfecutions and comradictions one against the other.

3. Be patient, not only in the main and principal afflictions which happen to thee, but also in their accessaries and accidents. Many could be content to have afflictions, so they might not be prejudiced by them. I am not grieved (saith one) that I am become

poor,

whi

he

be

par

2E

fa

d

poor, but that by this means, Farm dias bled to pleasure my friends, to bring up my children, and live hononrably, as I defire. I would not care (faith and ther) were it not that the world will think, that this is befallen me by my own fault. Another would be content the world should speak ill of him, and would suffer it very patiently, so that none would beleive the detractour Others there are; that would willingly have fome affliction, but not too much they are not impatient (fay they) the they are lick, but that they want mou ney to cure themselves, or that they are so great a trouble to those that are about them. But I fay, Philothea, w: must have patience, not only to be fick of that difease which God will, in that place where he will, and amongh fuch persons as he will, and with those inconveniencies, which he will, and fo of other tribulations.

4. When any evils shall happen to thee, apply such remedies as shall be fawful and pleasing to God; for to de otherwise, were to tempt his divine Majesty: but having done that, attend with an intire refignation the success

which

which it shall please God to send: if he permit the remedies to overcome the evil, give him thanks with humility; if it please him, that the evil overcome the remedies; bless him with

patience,

in mind act

ì

c. I am of cpinion with S. Gregory. when thou shalt be justly accused of any fault which thou haft committed humble thy felf, and confess that thou deservest more them the accusation which is laid upon thee. But if thou be fafly accused, excuse thy self meekly, denying thy felf to be guilty; for thou owest that reverence to truth, and to the edification of thy neighbour, But if after thy true and lawful excuse, men continue to accuse thee, vex not thy felf, nor frive to get thy excuse admitted; for having done thy duty to truth, thou must also do it to humility. Thus thou Chalr neither prejudice the care that thou oughteft to have of the fame, nor the love which thon owell to tranquility, meekness of heart and humility.

6. Complain as little as thou canft of the wrongs done thee; for ordinarily he that complaineth innerh: be-

cause

canse self love ever makes us beleive injuries to be greater then they are. But above all things, complain not to such persons as are prone to malice; and to think ill. If it be expedient to make thy complaint to any, either to redress thy injuty, or to quiet thy mind; let it be done to the peaceable, and to such as truly love God; for otherwise, instead of easing thy heart; they will provoke it to greater disquiet et; and instead of pulling out the thorn, that pricketh thee, they will safen it deeper into thy soot.

deeper into thy foot.

7. Many being fick, afflicted, and injured, refrain from complaining, or shewing any tenderness; judging (and that rightly) that it would too evident ly testifie want of courage and genero-fity. but yet they defire extreamly, and by subtiffies endeavour to make other men bemoan them, take compassion of them, and esseem them not only afflicted but patient, and couragious. Now this is a patience indeed, but a false one, which in esseet, is not thing essee but a fine and subtil ambition, and vanity.

They have glory ( faith the Apoftle X!

b

m

no ke

W

2

ci

W

n

P

To a Devous Esperrure. III 105

6.

3

0

アラシーとのから

but not before God. The true patient man neither complaineth of his evils, nor defireth to be lamented; he speaketh of them clearly, truly, and simply without lamentations, complaints or aggravations: if he be pittied, he patiently suffereth himself to be pittied, unless they bemone him for some cross which he hath not: for them will he modestly declare that he hath no such missortune; and in this sort continue peaceably, betwixt truth and patience; confessing not complaying of his af-flictions.

8. In the contradictions which be fal thee in the exercise of devotion (for they will not be wanting) remember the words of our Saviour : 4 momanwhen (he is with travail, hath anguiff, because her hour is come : but when the hath brought forth her child, then the remembreth not the anguish, for joy that a mian is born into the world : for thou had conceived in the soul, the noblett child in the world, to wit, Jefus Christ, and until he be brought forth altogether, thou canft nor choose but fulfer excellive pains! but be of good comage, there dolours once pair, the evereverlasting joy shall remain with thee, of having brought forth such a child to the world. Now he shall be wholly brought forth by thee, when thou shall have formed him entirely in thy heart, and actions, by the imitation of his life.

A

fi

ri

2

t

f

h

h

t

1

P

9. When thou shalt be sick, offer up all thy griefs, pains and agonies to the service of our Lord; and beseech him to unite them to the torments which he suffered for thee. Obey thy Physician, take medecines, meats, and other remedies for the love of God, remembring the Gall which he took for our sakes, desire to be cured, that thou mails serve him; grudge not to languish in sickness that thou mayest obey him; and dispose thy felf to die (if it so please him) that thou mayst praise and enjoy him.

they make their Honey do live upon a bitter provision, and that we in like manner can never perform actions of greater meekness and patience, not better compose the Honey of true very tues then while we eate the bread of bitterness, and live amongst afflictions.

And

To a Devout Life. Part.III. 189

And as the Honey which is gathered from Thime (a little bitter herb) is the best of all; so the vertue which is exercised in the bitterness of base, and most abject tribulations; is the

most excellent of all.

1

d

7

eyes upon Chriss Jesus Crucified, naked, blasphemed, slandered, forsaken, and in a word, overwhelmed with all forts of sorrowes, griefs, and persecutions; and consider, that all thy suffenings, neither in quality, nor quentity, are in any fort comparable to his: and that thou canst never suffer any thing for him, in comparison of that, which he hath endured for thee.

12. Consider the torments which heretofore the Martyrs suffered, and those which many now endure, more grievous, without any proportion then thine, and say: Alas my pains are confolations, and my griefs pleasures, in comparison of those, which without relief, assistance or mitigation, live in a perpetual death, over-charged with afflictions, infinitely heavier then mine.

loss; poppiani

#### CHAP. IV.

## Of exteriour Humility.

T) Orrow and take many em DVeffels (faid Elizeus to the poor widow) and poure Oyle into them. To receive the grace of God into our hearts, they must be void of vain glory. The Caffrel crying and looking upon the birds of prey, affrighteth them by a fecret property and vertue; therefore the Doves love her above all other birds, and live in fecurity with her: So humility repelleth Satan, and conferweth the graces and gifts of the half Ghoft in us; and therefore all the Saints, but especially the King of Saints, and his bleffed Mother, havealwates more effeemed this vertue, the any other among the moral. We cal that glory , vaine , which we assume our felves, either for that which is not in us, or for that which is in us, but not ours: or for that which is in us and is ours, but deletves not that a should glory in it. Nobility of blood, favour of great persons, popular honour:

10 a De com Lit (5 5 ch 22)

di

X9

sour ; these are things which are not in us, but either in our Progenitours, or in the ellimation of other men. Some there are, that become proud and infolent by being upon a good Horse, or for having a Feather in their har, or by wearing good cloathes; but who feeth nor this felly? For if there he any glory in this, it belongs to the Horse, the Bird, and the Tayler; and what a want of courage it is to borrow estimation from a Horse, from a Feather, or some foolish new fashion. Others effects and value themselves, for Moustaches turned up, or a well trimmed beard: for their curied locks, and foft hands or because they can fing, or play: but are not these effeminate men , who feek to raise their value, and to encrease their reputation by such frivolous and foolish things? Others for a little knowledge, would be honoured and respected in the world, as if every one ought to come to Schoole to them, and account them their Mafters: and therefore they are called Pedants. Others frut like Peacocks in contemplation of their beauty, and think all the world in love with them. Aff this

K 2

is extreamly vain, foolish, and impertinent: and glory grounded upon such weak foundations, is called vain and frivolous.

2. True goodness is known as true Baulm, for baulm is tryed by dropping it into water, if it fink to the bottome, it is counted the most excellent and pretious. Even so to know, whether a man be truly wise, learned, generous and noble; observe whether his gists tend to humility, modesty and submission: for then they shall be true vertues; but if they swimm above water, and strive to appear, they are so much the less true, by how much the more they shall be apparent.

3. Pearls that are conceived and nourished by the wind, or by the noise of thunder, have nothing but the shell of pearl, and are void of substance: so the vertues and qualities of men, bred and nourished in Pride, Boasting and Vanity, have nothing but a simple appearance of good, without juice, without marrow, and without solidity.

4. Honours, Degrees and Dignities, are like Saffron, which prospers best and groweth most plentifully when it

istrodden under feet. It is no honour to be fair, when a man prifes himfelf for it: beauty (to have a good grace) should be neglected: knowledge dishonours us, when it puffs us up, and degenerates into Pedantery.

5. If we be punctual in dignities, precedences, and titles; besides the exposing of our qualities to be examined, tried and contradicted, we make them vile and contemptible: for homour which is estimable, being freely given, becomes base, when it is sought

for, required and exacted.

6. When the Peacock briffles up his traine, to behold himself in rayling his fair Feathers, he shews his own deformities. Fair flowers, that grow on the earth, wither away by handling. The sweet smell of the Mandragora, taken a far off, and but for a short time is most pleasing: but they that smell to it very near, and a long time, become supified and fick: Even so Honours give a pleasant consolation to those that savour them a far off, and carelefly, without staying upon them, or disquieting themselves with them : but to fuch as affect them, and feed K 3 upon

upon them, they are worthy of blame and reprehension. In a noday.

7. The pursuit and love of vertue, begin to make us vertuons : but the pursuit and love of honour, begin to make us abject and concemptible. Generous spitits basic not themselves abont these poor toyes of degrees of honour, and falurations, they have other things to do: that belongs to mean

and degenerate spirits.

8. He that may have Pearles, never loades himfelf with thells: and fuch as aspire to vertue, vexe not themfelves for honours. Every one indeed may take the place due to him, withont prejudice to humility, so that if it be done carelelly, and not with contention. For as they that come from Pera; besides Gold and Silver, bring also Apes and Parrats; because they neither cost much, nor are burthensome to their ship: so true precenders to verrue, neglect not to take the rank and place due to them; yet so, as it cost them not much care and attention and that it may be without incurring trouble, disquiet, disputes, and comtentions. Yet fpeak I not here of those whole

## To a Devout Life, Part. III. 195

whose dignity concerneth the publick, nor of certain particular occasions, upon which great consequences depend a for in that every one ought to keep his due place with prudence and discretion, accompanied with Charity and courtese.

#### CHAP. V.

## Of more internal Humility.

But thou desires, Philothea, Pro be farther advanced in Humility; for the performance of that which we have hithered said, is rather wisdome then Humility: let us therefore pass on farther: many neither will not dare consider the graces that God hath given them in particular, fairing that thereby they may fall into vain glory and self conceit, wherein in trusts they deceive themselves: for since the true means to attain to the love of God (as saith the great Angelical Doctor) is the consideration of his benefits; the more we know them, the more we shall love him: and as particular benefits do more powerfully K 4

move us, then common; so ought they

to be weighed more attentively.

Certainly nothing can formuch humble us, before the mercy of God, as the multitude of his benefits; nor before his Justice, as the multitude of our offences. Let us then confider, what he hath done for us, and what we have done against him; and as we confider our fins severally, so let us confider his graces one by one. Let us not fear, that the knowledge which he gives us will puff us up, so long as we are attentive to this truth; that what-forcer is good in me is not of our selves.

Atas! Mules, cease they to be sumplish, and slinking beasts, because they are laden with the pretious and persumed Cabinets of the Prince? What hast thou, which thou hast not received; saith the Apostle; and if thou hast received it, why dost thou glory? Nay contrariwise, the lively consideration of savours received, renders us humble; because knowledge begets acknowledgement. But if in considering the savours which God hath done us, any kind of vanity should tickle us, it will be an infallible remedy, to recurre

## To a Devont Life. Part. III. 197

curre to the contemplation of our ingratitude, of our imperfections, and of our miseries. If we consider what we have done, when God was not with us, we shall easily know, that what we do, while he is with us, is not of our own doing, nor of our own groath: we shall enjoy it indeed, and rejoyce for it; but we shall gloryse God alone, because he is the Author of it. So the Blessed Virgin, confesses that God had done great things for her, yet is it but to humble her self, and to glorify God: My foul (saith she) doth magnific our Lord, because be hath done great things for me.

we are nothing, that we are misery it felf, and the corruption of the world: but we would be loath any man should take us at our word, and publish us abroad to be such, as we say we are. Nay we make as if we would run away and hide our selves, to the end men may run after us, and seek us out: we make shew as if we would indeed be the last, and sit at the lowest end of the table, but it is in hope to be fer with more ad ancage at the upper end.

K 5

Line

True humility never makes shew of her self, nor useth many humble words; for she desires not only to hide other vertues, but also principally to hide her self. And if it were lawful for her to lie, to dissemble, or scandalize her neighbour, she would produce actions of arrogancy, and disdain, that under them she might hide her self, and be altogether covered and unknown,

5. My advise therefore is, Philothea; either let us use no words of Humility, or let us we them with an inward reality conformable to what we pronounce outwardly. Let us never cast down our eyes, but when we hum: ble our hearts, let us not seem to desire to be the lowest, unless we mean it from our heart. Now I hold this rule fo general, that I bring no exception: only I add that civility requireth, that we offer precedency sometimes to those who without doubt will refuse it: and yet this is no double dealing, nor falle humility; for in this case, the only offer of precedency, is a beginning of honour, and fince we cannot give it them intirely, we do not ill to give them the beginning. I fay the fin: SULT

### To a Devont Life. Part. III. 199

fame of fome words of Honour , and Respect, which in rigour seem not true, yet are true enough indeed, if the hears of him that pronounceth them have a true intention to Honour, and respect him to whom he faith those words. For although the words lignific with some excess, that which we would say. yer we do not iff to use them when common custome requireth it : but I wish our words were alwaies sured to our affections, as near as pollible, to follow in all, and through all, pure fingplicity and fincerity of heart. A man nother should say of him, that heis miserable, that he is contemptible and that he is nothing worth; then to fay ie himself: at least if he know that any man fay fo, he doth not gainfay it, but consents to it with all his heart? for beleiving it firmely himself, he is glad to have others of the same opinion.

e

Ę

ıţ

ic

g, ne

n-

ot

to

ne

of. Many fay that they leave mental prayer for those that are perfect, that themselves are not worthy to use it. Others protest, they dare not communicate often, because they find not them.

Se!

G

he

hi

th

h

felves pure enough. Others that the fear they should disgrace Devotion, if they should meddle with it, by reafon of their great misery and frailty. Others resuse to employ their talent in the service of God, and of their neighbour, because (say they) they know their own weakness: and that they fear to become proud, if they should be instruments of any good; and that in giving light to others, they should consume themselves.

7. All this is nothing but Artifice, and a kind of humility, not only falle, but malicious, whereby tacitely and subtilly they endeavour to cast an aspersion upon these holy things, or at the best with the cloke of humility, to cover the love of their own opinion, their own humour, and their own floathfulnels. Demand of God a figne, either from Heavenabove, or from the depth of the Seabelow, said the Prophet to unhappy Achaz: and he answered I will demand none, neither will I tempt God, O wicked man, he would feem to bear great reverence to God, and under colour of humility, excuseth himfelf from aspiring to that grace which Gods

## To a Devout Life. Part. III. 201

Gods goodness offereth him: but seeth he not, that when our Lord offereth us his graces, it is Pride to resuse them: that the gifts of God, obleige us to receive them; and that true humility is to obey and follow his will, as near as we can. But Gods will is, that we become perfect, uniting our selves to him and imitating him the best we can.

8. The proud man which trusts in himself, hath just occasion, not to dare to undertake any thing; but he that is humble, is so much the more couragious, by how much the more weak he acknowledgeth himself: and the more miserable he esteems himself, the more consident he becomes, because he trusts intirely in God, who delights to magnific his Omnipotency by our misery. We must then with an humble and holy considence perform whatsoever is judged fit for our advancement, by those that direct our soules.

9. To think we know, what we know not, is direct folly: to seem to know that, which the world knowes we know not, is an intollerable vanity. For my part, I would not seem to know

fe

fe

more

know even that which I do know : as contrarywise I would not make my felfignorant, When charity requires ir, we must freely and mildely communicate to our neighbour, not only that which is necessary for his instruction, but allo, that which is profita ble for his consolation: for humility, which hideth and conceaseth vertues, to the end to preferve them; doth mevertheless when charity requirerhit, discover them; to the end to enlarge, incresse and perfect them. Wherein the refembleth a tree in the Mes of Tylos, which at night closeth up her fair carnation flowers, and opens them not till the rifing of the Sun; forthat the inhabitants of the countrey say, that those flowers sleep by night: For so humility coverets and hideth all out vertues and humane perfections, and letteth them never appear, but for charity, which being a verme not humane, but heavenly, not moral, but divine is the true fun of vertues, over which the ought alwaies to rule ! fo that hamility, which is prejudicial to charity, is undoubtedly false. only 10, I would neither ninke my felf

To a Devont Life. Part. III. 203

のころい

7

more fool, nor more wife then I am a for if humility forbid me to counterfeir my felf wife, honefty and fincerity. forbid me likewise to counterfeic my felfa fool: for as vanity is contrary to humility, fo are affectation and differnbling to simplicity and plain dealing. And if some great fervants of God have made themselves feem footes that they might be thought abject in the eyes of the world, we must admire them and not imitate them: for they had motives that induced them to this excess, which were so particular and extraordinary to them, that no man ought from thence to draw any confequence for himself. And as for David, when he danced and leaped before the Arke fomewhat more then ordinarily decency required; he did it mor to make the world beleive he was a foolbut he simply and plainly used those exteriour motions, conformable to the extraordinary and excessive glade ness which he conceived in his hears, True is is that when Michal histwife reproached him for it, as guilty of folly, he was not forty to, fee himfelf despised, but persevering in a true and lively seprerepresentation of his joy, he testified that he was glad to receive a little shame for his God. And consequently I say, that if for acts of true devotion, the world esteem thee mean, abject and soolish, Humility will make thee rejoyce at this happy reproach: the cause whereof is not in thee, but in those that utter it against thee.

#### CHAP. VI.

That humility makes us love our own abjection.

Philothen, that in all and above all, thou love thy own abjection. But thou wilt ask me; what it is to love our own abjection: In Latine, abjection fignifies hamility, and hamility abjection: so that when our Blessed Lady in her sacred Hymne saith, that all generations should call her blessed, because God had seen the humility of his handmaid: her meaning is, that our Lord beheld graciously her abjection, and unworthiness, to heap upon her graces and savours. Yet there is great diffe-

difference between the vertue of humility and abjection: for abjection is the lowners, baseness and poorness that is in us, we being not aware of it: but as for the vertue of humility, it is a true knowledge, and voluntary acknow-

ledgement of our abjection.

2. Now the principal point of this humility, confisteth not only in this willing acknowledgement of our abjection, but in loving it and delighting in it: not for want of courage or geperofity; but to extol fo much the more the Divine Majesty, and to esteem much better our neighbour then our selves. This is that to which I exhort thee; & that thou mayst understand it the better; know that amongst the afflictions which we fuffer, some are abject, and others honourable: many can frame themselves to the honourable, but almost none to the abject. Thou feelt a devout Hermit all ragged, and cold, each one honoureth his torne habit with compation of his fufferance: but if a poor tradesman, or a poor gentleman, be in the same case, men despise and mock them, and behold how their poverty is abject. A: religireligious man receiverh devontly a sharp censure of his superiour, and a child of his fasher, and all count this mortification, obedience and wisdome: but let a Cavalier, or some Lady suffer the like of another, and although it be for the love of God, men will call it cowardiness, and want of courage.

One hath a Canker in his arm, and another in his face: the first hath only the disease; but the other with the disease hath contempt, shame and abjection. I say then, that we must not only love the evil it self, by the vertue of patience, but we must also sove the abjection, by the vertue of humility.

4. Moreover, there are abject vertues and honourable vertues. Patience, meeknes, simplicity and humility it self are vertues; which worldly men hold vite and abject. Contrariwise they much esteem wisdome, valour, and liberality. There are also actions of one and the same vertue, whereof some are despited, and others honoured: to give Almes, and to pardon injuries, are two acts of chasity, the first is honoured of all men, the other

To a Devom Life. Part. III. 207

other contemped in the eyes of the world. A young Gentleman, or a young Lady, who will not give themselves over to the diforders of wild and diffolute company, to talke, play, dance, &cc. shall be scorned and censured, and their modesty termed Hypocrific, or affectation: to love this, is to love our abjection.

5. Behold another fort of abjection. We go to visit the fick, if I be fent to the most miserable; that will be an abjection to me, according to the world and therefore will I dove it. If I be fent to a person of quality; it is an abjection according to the spirit, for there is not so much vertue nor merit? and therefore I will love this abjection; One fals in the midft of the ffreer, and belides his fally receives thame it hats is an abjection to be loved. There are al so faules, which have no other ill in them, but only abjection; and humility requires not that we should com? mit them of fet purpole, but it requires that we vexe not our felves when we shall have committed them. Such are certain fooleries, incivilities, and incircumspections; which as we ought

to avoid before they be committed, in order to civility and difference: so when they are committed, we must be content with the abjection that cometh thereby, and accept it willingly, that so we may practise holy humility.

dered my self through passion, or dissolution, and have spoken undecent words, wherewith God and my neighbour are offended, I will repent my self heartily, with true sorrow, and endeavour, to make the best reparation I can for the offence: but yet I will be content with the abjection, and the shame which it brings me: and if the one could be seperated from the other, I would most cheerfully cast away the sin, and humbly retain the abjection.

on which followeth the evil, yet we must not neglect to redress the evil that caused it, by fit and lawful means, especially when the evil is of importance. As if I have some shameful disease in my sace, I will endeavour to have it cured, but not to have the abjection forgotten which received thereby. If I have committed some solly,

folly, which is offensive to none, I will make no excuse for it because although it were a fault, yet it is not permanent : I cannot then excuse it, but only in respect of the abjection which it brings me, and that humility permits not; but if through folly or indifcretion I have offended, or scandalized any one: I will repair the offence by forme true excuse; because the evil is permanent, and that charity obligeth me to satisfie for it. Furthermore, it hapneth sometimes, that charity commandeth us to remove the abjection for the good of our neighbour, to whom our reputation is necessary: but in that case, though we remove the abjection from before our neighbours eyes, to prevent his scandal, yet must we carefully shut it up, and hide it in our hearts for his edification.

8. But thou wouldst know, Philoshea, which are the best abjections. I tell thee clearly, that the most profitable to our soules, and most acceptable to God, are those which come to us by accident, or by the condition of our life; because we choose them nor, but receive them as they are sent by God, whose

whole choise is alwaies better then our own. But if we were to choose them, the greatest are the best: and those are esteemed the greatest, which are most contrary to our inclinations (so that they be conformable to our vocation) for to speak once for all, our own choice blasts almost all our vartues.

g. O who will give us the grace to fay truly with that great King: I have chosen to be an abject in the house of God, rather then to dwell in the tabernates of sinners: none certainly, dare Philoshea, but he who to exalt us, lived and dyed in such fort, as that he was the scorn of men, and the abjection of the people. I have said many things to thee, which will seem hard when thou shalt consider them; but believe me, they will be sweeter then Sugar as Hony, when thou shalt put them in practise.

CHAP

es becaute we choose them not, but, our care that street ear by God, whole

by the condition of our

# is an elimitien, not clany excellens ey ber oplinge

Hanto keep our good name in the poor

in lo criminger schools of samup ate not given to men for every ordinary vertue, but for forme excellent one : for by praise we feel to perswade others to value the excellency of fome men by honour we trotest that we our felves do esteem them: and glory in my judgement is nothing elle, but a certain luftre of reputation; which fprings from the concourse of many prayles and honours. So that honours and prayfes, are like pretious flones; from a heap of which rifert a lufte, like enamelling. Now humility not being able to endure, than we should have any defice of excelling, or being preferred before others, can peid ther permit that we should have after praise, honour or glory, which are due to excellency alone; but yet the come fence so the counted of the wife man who admonificath us, cothere care of our reputation : because a good parde coitsing

of edshounds

is an estimation, bot of any excellency but only of a simple and ordinary honesty, and integrity of life; which humility hindreth us not to acknowledge in our selves, nor by consequence, to desire the reparation of it. It is true, that humility would contemn good same, if charity shood not in need of it: but because it is one of the soundarions of humane society, and that without it, we are not only unprostable, but prejudicial to the publique, by reason of the scandal which it receives thereby; charity require the and humility consentes, that we should desire it, and carefully preserve it.

2. Again, as leaves, which in themfelves are of no great valew, nevertheless are very necessary, not only to
beautifie the trees, but also to preserve
the fruit, whilst it is young and tenders
so good report, which of it self, is not
much to be desired, is notwithstanding
most prostable, not only for the ornament of our life, but also for the preservation of our vertues; especially
while they are yet weak and tender
The obligation of maintaining our reputation

TO A DECEMBER CONTEST ENCOREST.

putation, and of being fuch, as we are effected to be, forcerb a generous courage. Let us preferve out vertues, dear Philothea, because they are acceptable to God, the chief and soveraign object of all our actions. But as they who would keep fruit, are not content to preserve them with Sugar, but put them also in vessels, ht to keep them, so although the love of God be the principal preserver of our vettues, yet may we farther employ our good name, as most convenient and profitable to that purpose.

3. Yet mult we not be over earnest, exact; and punctual in this preservation is for such as are so tender and sensible of their reputation, are like them that for every slight indisposition take Physick: for they thinking to conferve their health, do utterly overthrow it and these endeavouring to maintain so tenderly their reputation, lose it entirely; for by this tenderness they become fantastical, mortinous, inform, and provoke the malice of detractors.

3 - -

and provoke the malice of detractors.

4. Differentiation and contempt of an injury or calumity, is ordinarily far beter remedy, then recentment.

dispute or revenge: for contempt caufes them to vanish; whereas if we refent them, we feem to advow them. Crocodiles hurt none but those that fear them; nor detraction, but such as vex themselves with it. Excessive sear of long our estimation, argues great distrust of the foundation thereof, which is the truth of a good life. Townes that have wooden Bridges over great Rivers, fear least they should be carried away by every little flood: but they that have them of stone, fear only extraordinary inundations: So they that have a foultruly Christian. contemne ordinarily overflowing of injurious tongues; but those that find themselves weak, are disquieted with every discourse. Indeed Philothea, he that Arives to keep a good reputation with all, lofes it with all; and he deferves to lose his honour, who feeks it of those whose vices makes them infamous.

where vertue is lodged: It is vertue then that must be preferred in all, and before all: Wherefore if any call the Hypocrite, because then givest thy self

t

b

#### To a Devous Life Par. 111. 215

to devotion, or effeem thee a coward, because thou hast pardoned an injury, laugh at all that ! for befides that fuch judgements are made by foolish and ignoranc people, we must not forfake vertue por wander out of the way of it, although we were to lofe our reputation, because we must preferr the fruit before the leaves, and interious and spiritual, before all excernal good. It is lawful to be jealous, but not idolaters of our reputation; and as we must not offend the eyes of the good, fo must we not five to fatisfie those of the wicked. The Beard is an orna ment to the face of a man, and the hair to that of a woman : if one pull away by the roots, the beard from the chin, and the hair from the head, it will very hardly grow again; butifit be only cut ; nay though it be shaven; it will foon come again, and will grow ftronger and thicker then before to al though our reputation be cut year though it be thaven by detracting tongues (which David faith is like a fharp rafour ) we must not therefore be troubled, for it will food fpring orth again, not only as fair as ever it

1

f

dhennit

W

die

was, but much more firm and durable. But if nevertheless our vices, our univertheless our vices, our univertheless, and wicked comfort life, take away our reputation, it will very hardly return because it is pulled up by the root, for the root of the pownis gapdness and integrity; which as long as they are in us; can alwaiss recover the honour due to theme!

6. When vain conversation of fond loves, and haunting of idle companies blast our reputation; we must forsake them: for a good name is of more price, then all vain contenements. But if for the exercise of piery, for advancement in devotion, and afpiting to eternal happiness, men grumble and murmure at us; let us leave thele doggs to bark against the Moon, for if ever they be able to cast an aspersion upon our good name, and by that means to cut and shave the hair and beard of our voi puration, they will notwithstanding fpring up again, and the rasour of detraction will be advantagious to our honour, as the pruning knife to the vine, which makes it abound, and mult ciply in fruit.

7. Let us fix our eyes alwaies upon Tefus

To a Devout Life. Part. 111.217 Jesus Christ Crucified, and march on in his service with confidence and fincerity, yet prudently and discreetly: he will be the protectour of our reputation on, and if he fuffer icco be taken from us, it will be either to render us a better, or to make us profic in holy humility, whereof one only ounce, is better there thousand pounds of honours. If we be unjustly defamed, let us meekly oppose truth against calumny: if calamny perfevere, let us likewife perfever in humility, refigning our reputation, together with our foutes into Gods hands, we cannot fecure in better. Let us ferve God in good and ill fame, according to S. Paul's example, that we may fay with David: for thee (O'Lord) have I suffered hame, and confusion back sovered my face. I except nevertheless certain crimes, to homid and infamous that norman oughered foffer the frame of them, if he can justly acquir himself: and also certain persons, upon whose reputation depends the edification of many of for in these cases, we must peaceably seek reparation for the wrong received, according to the opi-

pion of all Divines.

SHE SESTAN

o

L 3 CHAP.

# Jesties Christ Cracific Land cared on in his threace willy . A A H. Das Lacen-

and days Of meekness towards our neighbours; and remedies against anger.

He holy Chrisme, which by Apostolical tradition we afe in the Church of God for confirm mations and confectations, is composed of the Oyle of Olives, mingled with Baulme, which amongst other! things represents to us, the two dear and beloved vertues, which shined in the facred person of our Lord, and! which he most particularly did commend to us, as if by them our hearts were specially to be confecrated to his fervice, and dedicated to his imitation: learn of me ( faith ha) for I am meek and bumble of heart. Humility makes us perfect to wards God, and mildness towards our neighbour. The baulm which (as I faid, before) finketh to the bottom, amongst all other liquours representeth humility: and the Oyle of Olives; which swimmeth alwaies a bove, fignifies mildness, and affability, which are above all things, and excel amongst

## To a Devont Life. Part. III. 219

amongst vertues, as being the flowers of charity, which ( according to S. Bernard) is then most perfect, when it is not only patient, but also milde and gentle. But take heed, Philothea. that this mystical chrisme, composed of meekness and humility, be within thy heart, for it is one of the greateft subtilties of the Devil to make many entertain themselves with words, and exteriour appearances of these two vertues, who not examining throughly their inward affections, effeem themselves humble and meek, where as in cruth, they are nothing less: and this may eafily be discovered : because, for all their ceremonious misdaness and humility, at the least ctos word, or injury they swell with incredible arrogancy.

2. They say, that those who have taken the preservative commonly called, the grace of S. Paul, swell not at all by the biting and stinging of Vipers, provided that the preservative be of the best: in like manner, when humility and mildness are good and true, they preserve from the heat and tumors, which injuries are wont to raise in the heat and tumors.

menshearts. But if being flung and bit by detractors and enemies, we become fierce and enraged, it is a fign, that our humility and meekness, is not true and cordial, but attificial, and

connterfeit.

3. That holy Patriarch lofeph, sending back his Brethren from Egypt to his Fathers house, he gave them this only advise: be not avery among ft your felves by the way. I say the same to thee, Philothen, this wretched life, is but a pallage to happinels: let us not be angry one with another in this way; but march with the Troup of our Brethren and Companions meekly, peaceably, and lovingly: and I say to thee absolutely, and without exception, be not angry at all, if it be possible, and entertain no pretext whatfoever, to open the gate of thy heart to anger: for S. lames tells us very politively, and without referention: the anger of Man, worketh not the justice of God. We must indeed refist evil, and suppress the vices, of them who are under our charge, couragiously and resolutely, but yet mildly and peaceably. Nothing to foon appealerh the Elephane,

To a Devent Dife. Part. III. 221

phane, being angred, as the light of a little Lamb, and pothing breaketh for eafily the force of a Canon fhor, as Wooll: we effect not to much the corrections which proceeds from pathon, though it be accompanied with never to much reason as that which hath no other motive then reafous alone's for the reasonable Soul, being naturally subject to reason, is never subject to passion, but cyramically a and therefore when reason's accompanied with pallion, the maketh her felt odions ; her just government being corrupted by the tellowing of tyrann.y.

ple, when they visit them with a peaceable train: but when they lead armies
(though it be for the common good)
their presence is always unwelcome;
for although they cause Military discipling to be rigorously observed among their Souldiers, yet be they never so exact, some disorder will always
arise, whereby the country man will
be oppressed. Even so, as long as reason ruleth, and peaceably exerciseth
chastisements, corrections, and repre-

LS

hensions, although rigorously and exactly, every man loveth, and approveth it : but when the brings with her wrath, choller, and rage (which S. Augustine, calleth her Souldiers ) she makes her felf more feared, then loved; and even her own heart becomes thereby vexed and opprefied to is better (faith the same S. Augfrine, Witting to Profuurs, ) to deny entrance to just and equitable anger, then to entertain it, be it never so little: because being once admitted , it is hard to be quit of it; for it entreth as a little twig, and in a moment groweth greater and becomes a Beam. If it can but once gain the night of us, and that the Sun Shall fet upon our anger (which the Apostle forbiddeth) converting it felf into harred; there is almost no means to be freed from it: for it nourisheth it felf with a thousand falle perswasions, since there was never any angred-man, that thought his anger unjust.

5. It is better then to resolve to live without choler then to use choler moderately, and discreetly: and when by impersection and frailty we find our

felves surprized therewith, it is better to resist it speedily, then to dally with it is for, give it never so little leasure, and it will be Mistress of the place, and like the Serpent, which can easily draw in his whole body, where he can get

in his head

6. But thou wilt fay, how shall I'refiftit? Thou must my Philothea, at the first touch thou shalt feel of it, speedily assemble thy forces, not violently, but mildly, and yet ferioufly : for as we see in the audiences of divers' Senates, or Courts of Tuffice, the Ushers crying Peace, make more noise, then those whom they would filence: fo it happeneth many times, that endeavouring with violence to repress our choller, we stir up more trouble in our hearts, then the choler had done, and the heart thus troubled, is no more master of it self. After this meek refistance, practife the advice which S. Augustine, being now old; gave to the young Bishop Auxilius . Do (faith he) that which a man fhould If that befall thee, which the man of God mentioned in the Pialm: my eye is troubled for anger, have re courfe course to God crying; have mercy upon me O Lord, that he may thretch forth his right hand to repress thy anger. I mean we must invoke the assistance of God, when we find our selves assaulted by choler, in imitation of the Apostles, when they were toffed with winds, and tempes upon the waters : for he will command our passions to cease, and a great calme shall follow. But the prayer made against prefent and preffing choler, must always be meek and calm, and not violent : and this rule is to be observed in all remedies which we use against this evil. Moreover, as foon as thou perceivest that thou hast done any ast of choler, repair the fault, by an act of mildness, exercised cheerfully towards the same person, against whom thou hast been moved. For as it is a Soverage Remedy against a Lye, to unsay is presently; so it is a good remedy against anger, to repair it instantly by a contra y act of mildness: for green wounds (they fay ) are most easily cured.

7. Again, when thou are in tranquillicy, and without any occasion

# To a Devont Life. Part. III. 225

of choler, make great provision of meeknels, and gentlenels, speaking alt thy words, and doing all thy actions, little and great in the mildest manner thou canst, calling to mind that the Spoufe in the Casticles hath not only Hony in her Lips, and onthe top of her Tongue, but also under her Tongue; that is, in her breast, and not Hony only, but also Milk: so we must not only have our words sweet towards our Neighbour, but our whole breaff, that is to fay, the interiour of our Soul. Neither must we have only the sweetness of Hony, which is pleafant and fragrant, that is to fay, fweetness of civil conversation with Strangers, but also the sweetness of Milk amongst those of our Family, and our near Neighbours: where they greatly faile, who in the Greet feem Angels, and in their houses Devils.

e angers, neuropes and vevidions

CHAP.

# CHAP. IX.

### Of meckness towards our selves.

O Ne of the best exercises which we can perform of meekness, is that whereof the fub ect is in our selves, that is, never to be vexed against our selves, nor our imperfections : for though reason require, that we should be displeased and forry when we committany faults; yet we must always avoid all malicious, spiceful, and cholerick displeasure, wherein many do highly offend, who stirred up to choler, are angry and vexed to fee themselves vexed: for by this means they keep their heart fleeped in choler; and though the second anger feem to destroy the first, yet notwithstanding it serves to open the pasfage of a new choler to the first occafion that shall be offered. Besides, these angers, frettings, and vexations against our selves, tend to pride, and have no other fource then felf love, which troubleth, and disquieteth it ielf, to see us unperfect. We must then

## To a Devout Life. Part. III. 227

then have dislike of our faults, which may be quier, sober and moderate. For as a Judge punisherh malefactors much better when he squares his sentence by reason, and pronounces it with a calm and quiet fpirit, then when he is violently transported with passion; because judging in passion the punishes not the faults according as they are but according as he is himfelf : fo we correct our selves much better, by calme and fober repentances, then by those which are violent and cholericks for repentance done with violence is never according to the quatity of our faults, but according to our inclinations. For example; he that affecteth chastity, will vex himself with an incomparable vexation at the least fault that he shall commit against that svereue; and will but laugh at a gross slander which he shall have utteted. On the other fide, he that hateth detraction, will afflict himself for baving murmured a little, and make no accompt of a gross fault committed against chastity's and so of others and this foringeth from no other fountain, then that they judge not their conscience by reason, but by 2. Bepassion.

proofes of a Father, given sweetly and affectionately, have far more power with the Child to reclaim him, then choler and anger: so when our heart shall have done any fault, if we reprehend it with a quier and sweet admonistion, having more compassion upon it, then passion against it, and gently encouraging it: to amendment; the repentance following thereupon, will punettate surther, and strike deeper, then a vexing, angry, and storming repentance.

3. For my felf, if ( for example) I had a great affection, not to fall into she fin of vanity, and yer had fallen deep into it, I would not reprehend my heart in this manner: art thou not miserable, and abominable, that after fo many refolutions, hast suffered thy felf to be carried away by vanish? die with floame, lift no more thy eyes to heaven, blind, impadent, and traitor to the God. But I would rather thus reprehend it in reason and compassion : goto, my poor beart, we are now fallen into the dirch. which we had so often resolved to escape: Well, let us out again, and for fake it for ever.

# To a Devout Life. Part. III. 229

and hope that it will affist us, to be more constant bence forward: and let us put our selves into the way of humility. Conrage, from this day forward, we will stand upon our guard: God will help us, we shall prosper. And upon this reprehension, would I build a firm and constant resolution, never total again into that fault, using to that end, the means convenient, especially the

advise of my directour.

4. But if notwithstanding, any man find, that his heart can not be sufficiently moved with this sweet reprehension; he may use a more sharp and rough reproof, to excite it to a profound confusion provided, that after he hath thus roundly rebuked his heart, he end with a consolation, closing up all his anger, with a sweet and holy considence in God, imitating that great penitent, who seeing his Soul afflicted, raised it up in this manner: Why are thou sad, O my Soul, and why does thou trouble me? hope in God, for I will confess to him, the saving health of my countenance, and my God.

5. Raise up then thy heart fair and softly

forty when it shell fall, humbling thy self profoundly before God, by acknowledging thing own misery, without associations at thy fall; for it is no wonder, that weakness should be seeble, or misery wretched; detest nevertheless from thy heart, that thou hast offended God, and with great courage, and considence in his mercy, return to the way of vertue, which thou hadst forsaken.

### CHAP, X.

That we must treat of business with care, bt without vexation, and solicitude.

The care and diligence which we ought to have in our affairs, are things much different from folicitude, anxiety, and vexation. The Angels have care of our falvation, and procure it with diligence, yet they are not folicitous or anxious. for care and diligence, are part of their charity; but folicitude, & anxiety would be entirely contrary to their felicity; fince care and diligence may be accom-

To a Devout Life. Part. III. 231 companied with tranquility and peace of mind, but folicitude and anxiety never.

- Philothes, in all the affairs thou haft in thy charge, for God having entrusted them to thee, he will that thou take care of them: but if it be possible, be not in vexation and anxiety for them, that is to fay; undertake them not with unquietness, and solicitude, nor spend, thy self about them; for all kind of violence disturbs the reason and the judgment, and hinders us from doing that well, in which we are so earnest.
- Martha, he sayed: Martha, Martha, thon art solicitous, and troublest thy self about manythings. Dost thou observe, if she had been simply careful, she had not been troubled; but because the was in anxiety, and unquietness, she vexed and troubled her self, and for that our Lord reprehends her. Rivers which glyde peaceably through the Vallies, bear great Boats, and rich Merchantdise; and the rain which salleth gently upon the Fields, maketh

them funtful in Grafs, and Corn : but Torrents, and Rivers which tub rapide ly, ruine the bordering Country, and are unprofitable for traffick; as likewife the vehement and rempellious sains furrow the Fields and Medows. Never was work well done, with too much violence and earnestness. We must halten leafurety (faith the proverb: ) he that haftens too much (faith Salomon) is in danger of fumbling and bruifing his feet. We do our bufiness foon enough, when we do it well Droans make more noise, and are more earnest then Bees, burthey make only Wax, and not Hony: so they that fpend themselves with a tormenting anxiety, and an eager folicitude, never do much, nor well.

4. Flies disquiet us, not by their frength, but by their mmber; fo great affairs vex us, not fo much as little, when they are in great number, What soever businesses then befal thee, receive them with quierness, and endeavour to dispatch them in order, one after another; for if thou firive to do all aconce, or in disorder, thou wilt overcharge and weaken thy spirit, andand probably lye tired under the bur-l

then. con sain nod accurate de upon Gods providence, by which alone, thy deligns must prosper : labour nevertheless discreetly; on the part to co-operate with it, and then beleive that if show send insirely in God, the specess which followerh, shall be always the most profitable for thee, feem it to thee good or bad, ac. cording to thy particular judgement. Do as little children, who with one hand hold fast by sheir fether, and with the other gather Strawberries or Mulberries along the Hedges : fo thou, gathering and managing the affairs of this world wish one hand, with the other hold always fast the hand of thy heavenly father, turning thy felf towards him from time to sime to fee if thy employments be pleasing to him. And take heed above all things, that thouset not go his hand, and his protection, thinking to gather more of for if he for take thee, then will not be sble to go a flap without felling to the ground. My meaning is Philether, that amidft thy affairs, and ordinary bufiness.

THE TONY OR WELLOW

business, which require not so earness an attention, thou think upon God more then upon thy affairs: and when thy affairs be of so great importance that to be well done, they require thy whole attention; then also from time to time took towards God, as they do that sail upon the Sea, who to go to the land, which they desire; look more up to heaven, then down upon the Sea whereon they saile: so will God work with thee, in thee, and for thee, and all thy labours shall be accompanied with consolations.

#### CHAP, XI, wired

### Of Obedience.

perfection, but obedience, chaftity, and poverty, are the three great means to attain to it. Obedience confecrateth our heart, chaftity our body, and poverty our goods to the love and fervice of God. These are the three branches of the spiritual cross, and all three grounded upon the fourth, which is hamility. I will say

To a Devent Difer Party 111 237

nothing of these three vertues as they are vowed folemnly, for fo they concern only religious persons: nor as they are simply vowed : for though a vow giveth always much value and merit to all vertues, yet to make us perfect, it is not necessary they should be vowed, so they be observed. For though being vowed, and that so-lemnly, they place a man in the state of perfection; yet to come to perfection: itself, it sufficeth that they be observed: for there is great difference betwixt the state of perfection, and perfection it felf : fince all Bishops and religious persons are in the state of perfection, yet are they not all in perfection, as we see but too plainly. Let us endeavour then Poilothea, to practife well these three vertnes, every one according to his vocation: for though they place us not in the state of perfection, yet they will bring us to perfection it felf; and we are all obliged to practife these three vertues, though not all after one fashion. and si vado

encers the one necessary, the other voluntary, By the necessary, thou

ought-

oughtest humbly to obey the Ecclesia stical Superiours, as the Pope, and the Bishop, the Curate, and fuch as are authorized by them. Thou oughteft to obey thy civil Superiours, as thy Prince, and the Magistrates, which he hath established over thy country; and finally thou must obey thy dome-Aical Superiours, as thy Father and Mother, Master and Mistress. This obedience is called necessary, because no man can exempt himfelf, from the duty of obeying these Superiours, God having placed them in authority to command and govern, each one according to the charge which they have over us. Obey then their commands, and that is of necessity; but to be perfect, follow their counsels, alfo, and even their defires and inclinations, fo far as charity, and difcretion will permit thee. Obey them, when they shall command any thing pleasing to thee, as to eat, to retreat thy felf : for though it feem no great vertue to obey in these cases, yet would it be a great vice to disobey. Obey them in things indifferent, as to wear this, or that fuir of closths, to go this may, or

that.

that, no fing or bei filent; and this will be very commendable obedience. Obey them in hard, and impleasant things, and this will be perfect obedience. Obey I say mildly without reply; readily without delay; cheerfully without repining, and above all, obey lovingly, for love of him, who for love us, made himself obedient, even to the death of the cross, and who, (as S. Bernard saith) did rather choose to lose his life, then his obe-

perious, condescend easily to the equals, yeilding to their opinions, in what is not vitious, without contention, or harshness: accommodate the self-willingly to the desires of the Inferious as far as reason will permit, and never exercise any imperious authority over them, so long as they are good. It is an abuse to believe that we would obey easily if we were religious, when we find it a difficult to reinder obedience to the has Godhack placed over

whereinto we oblige our felves by our

own election, which is not imposed upon us by an other anily choose the ordinarily our Bridge, our Bishop, police Father or Mother, nor many eimes our Wives, nor Husbands: but we choose our Confessour and Directour. If then in chooling, we make now ite obey (asdid the holy mother Terefor who, as we have fayed above, belides her obedience folemply vowed to the Superiour of her order, bound her felf by a simple vow to obey her Father Gratian, ) or if without a vow we dedicate our felves to the obedience of any one, always this obedience is called voluntary, because of the ground, which depends upon our will and choise.

We must obey all our Superiours, but every one according to the charge he hath over us; as in civil, and publick affairs, we must obey our Prince; in Ecclefiastical; our Prelates, in domeltical pour Father, our Husband. and our Master, in the private conduct of the Sont, our Choftly Fasher. or Directour.

6. Cause thy Ghostly Fatherso impole upon thee all the actions of pietys which

which thou oughtest to perform; for so they will be more excellent, and of a double grace and goodness; the one of themselves; because they are good; the other of obedience, because they are commanded, and in vertue whereof they are performed. Happy are the obedient; for God will never suffer them to goalitate.

### oninoid of HAP:XII.

Of the necessity of Chaftity.

tues, it maketh mention most, equal to Angels. Nothing is beautiful but by purity, & the purity of nien, is chastiey. Chasticy is called bonest, and the possession thereof, bonour, it is named, integrity, and the contrary thereof, corruption. Briefly it hath its glory apart, to be the fair and unspotted vertue of soul and body.

unchast delights from our bodies in any fort whatsoever, but only in lawful marriage; whereof the sanctity, may by just recompence, repair the da-

M 2

mage we receive in that delectation. And yet even in marriage, the honefly of the intention must be observed; to the end, that if there be any indecency in the lust which is exercised, there may be nothing but purity in the will of him that exerciseth it.

ther pearl, which can receive no drop of water, but such as comes from heaven: for it can enceptain no pleasure, but that of marriage, which is ordained from heaven: more then that, it is not lawful, so much, as to think a lufful thought voluntarily, and deli-

berately.

For the first degree of this vertue, Philothea, take heed of entercaining any kind of pleasure, that is prohibited, as all those are, which are taken out of marriage; or even in marriage, when they are contrary to the rule thereof. For the second; refrain as much as is possible from all amprofitable and supershous delights, although lawful and permitted, for the third, set not thy affections, upon pleasures and delights ordained and come anded for though we must use To a Devent Life. Part. III. 241

necessary delights, I mean those which concern the inflictuoion of holy marrial age; yet we must never fer our heart

and mind upon them.

need of vertue. They who are in widowhood, ought to have a couragious chaftiry, to despite not only the present or surve objects, but to resist the imagination which former pleasures law fully received in marriage, may produce in their minds and make them more subject to unclean affirements. For this cause S. Augustice admirests the purity of his dear Alipsia, who had wholy forgotten and despited the pleasures of the flesh, of which yet he had sometimes tasted in his youth, dead and sometimes tasted in his youth, dead an

entire, they may be kept, some in strawn fome in sand, and some in shelf own leaves: but being once cut or brailed, it is almost impossible to preserve them, but by Hony and Sugar. So chasticy which is entire; may many ways be kept; but being once with the excellent devotion, which (as I have often repeated) is the Hony and Sugar of the Spirit. M 3 7, Vir.

7. Virgins have need of a marvelous sincere, and cender chastier, to banish from their hearts all kind of curious thoughts, and to dispife with an absolute contempt all forts of unclean pleasures: which indeed deserve not tobe defired by men fince they are fieter for Affes, and Swine. Let then thefe pure Souls never doubt, but that chastity is incomparably better then all which is incomparable with it : for, 4s S. Hierom faith, the enemy importuneth Virgins violently, to the tryal of these lusts, representing them infinite. ly more pleasant, and delightful, then indeed they are which many times, eroubleth them much , while (as this holy father faith ) they efferm that most sweet, which they do not

known his mondered ad yam yam a time.

A. The little Flies frangishe flame, however his curiously about it, to try, whether it be as sweet, as it is fair and carried away with this fance, per riporth at the yery first tryal: so these young people, suffer themselves often, times to be so possessed with the falsess foolish esteem, which they have of the pleasure of voluntuous slames, that after

. Tining TBADTO

To a Devine Lagrander. 111.243

many curious thoughts, in fine they more foolith in this, then the Flies for they paye some cause to imagine that the fires sweet, because it is beautiful, but these knowing that which they feek, to be extreamly dishonest. cease not for all that, to prosecute their foolish and brutish delight. But as for those who are married, it is most true, (though the vulgar cannot conceive it ) that chaffity is most necessary for them: for in respect of them is consistent, not in abstaining absolutely from carnal pleasures but ingbeing moderate in the users them. Now fin not, is, in my opinion harder, then this; be not angry: which is cather given to avoid anger, then to regulate it a for is it far eather to keep our folkes altogether from flethly pleasures, then in keep a moderation in them. True it is, that the holy liberty of marriage, hath a particular force, to extinguish the fire of concupifcence : but the frailty of them that enjoying passeth casing from permission to abuse. And as we see many rich men field not for many.

M 4 bus bug -1912

but for covernoulness fo likewise we fee many married people exceed by incompensates and incontinency, not withstanding the lawful objects where in they ought, and might contain themseves: their concupilence being like wild fire, which rubueth burning here and there, without resting in any one place. It is always stangerous to take violent pulgations: for it we take more then we should, or if we be not well prepared, much damage is received thereby. Marriage was blest and ordained in part for a restiledy against conceptive wind the more discretify and consequently standard in the more discretify asked.

mane affairs, belides long diseases, many simes separate Husbands from their Wives i and therefore married people have need of two kinds of chattify? the one for absolute abstimence when they are separated upon just occasions; the other, for moderation when they are together; S. Kacherine of Sienna saw amongst the dambed, many Souts

To a Devent Life. Part III.

grievously cormented for violating the fancity of marriage, which happened por for the greatness of the fin blashemies are more enormous but became they that commic it, make no confcience of it, and continue long therein.

is necessary for all forts of people follow peace with all men (faith the Apossie) and botines of the without which, none shall fee God where, by holines, is understood shapily, as S. Hierom, and S. Chrysostome, observe. No Philothea, none shall fee God without chassing more shall fee are not pure of heart: and as our Saviour humself sayeth, Dogs, and machast People, shall be basished from chaft People, that be banified from thence, and happy are the pure in heart love: for though peradeenthe Chiflity, may be proferred in those actions, morelight, then malisions; yet the restances and slower of Chasticy, re-But to loffer the felf to be touched -orling.

# इत ह ।।। यम विभागमा स्थान

grievoully comented for violating

# Advises how to preserve Chaftity.

B E exceeding diligent in turn, and allurements of incontinency; for this vice worketh infentibly: and from little beginnings, advance to great mischiefs, which are always more ex-

ine to avoid then to cure.

2. Humane bodies are like glasses which cannot be carried touching one another, without danger of breaking; and like fruits, which be they never so sound, and seasonable, yet by touching one another, are impaired. Water it self in a Vessel, be it never so fresh, being once touched by any Beast, cannot long terain its freshoels. Never suffer any, Philosbea, to touch thee uncivilly, neither in mirth, nor love: for though peradventure Chassity, may be preserved in those actions, more light, then malicious; yet the freshoels and flower of Chassity, receiveth alwayes detriment and loss. But to suffer thy self to be touched disho-

To a Devous Life Franc. 14. 247 dishonesty, in the until ruine of Chi-

Ricy. 333 Chaftiste dependent tiber the heart, se hes ficdurite, ser tegandett. the body as her master. And therefore the may lose her felt by all exteright lenses of the bucky, and by the thoughts and defines of whe thealth is lateriousness to behold us hear, to speak, to singly so touch ally diffiopeft thing, when the beare which tains it felf, and takes pleasure therein, S. Raul faith policinally : iller and fornication he femuch at encumundit knowing f In familiarities, and indiferees, fort 4 The Bees will monionly s' not rough carrion, but avoid and have extreamly all unfavoury smells proceeding from it. The facred Sponfe in the Canticles, hath her hands distilling. myrrbe the antidote against comprion her Lips are bound up with a Scarlet Ribond is the mark, of modefly in words. She hash the eves of Doves, by reason of their cleannes; the weareth golden sarings in purity ber Nofelis which are incomprible wood a fach gughtto bethe devout foul, chafthones,

clean

An toursday ton

Clean in Hands, Lips, Eyes, Ers, and

S. To this purpose; will I represent to thee a laying which the motion for the ther Lobe Coffice relateth, as from the mouth of great S. Basit; who speaked ing of himfolf styed : It know not what belongests to minute a yet and their world M. Correinly Charley may be fort continency, and lastiviouspels, which according as they are great or fittle ome weakenir, forme wound it, and others kill is our right. There are certain familiarities, and indifereet, fools the and scatted pations, which to speak properly, do not violate Chaffi-Ly: yerchey weaken it, leave it lan-Spifning, and fais her beautiful whitemels. There bre other private familiwrities, and pallibon libe donly Tudifrece, but victors not only food, but adifhoned not offy fentual, but carmal and by the chaffing is at fell forely wounded "I fay, at the leaft, because it dieth and peartheth attogewhen there fooleries and dalliances cause in the fielh, the untermost effect of voluprious tellent of or then Chaffi

Chafficy periffleth unworthily wicked.

Ity, and miferably, then when it is join by fornication, year by adultery, and incest: Insce these later kinds of dishoneity, are but uns: but the formet (as Installan faith in his book of Chaffiey) are monsters of inching, and fine New neither Castan nor heart when he actined himself, to be no yield the control of the chaffiels whereof all generous Souls are exceeding lealous.

6. Haunt not immodest persons, principally if they be impudent, as for the most part they are: for as the He-Goats conching the sweet-Almond-trees with their tongues, make them become birter, so these correpted Souls, and insected Hearts, scarce speak to any of either sex, but they cause them in some fort, tofall from modesty; they have possion in their eyes, and in their breath like Basisisks. But contrarywise, keep company with chast and vertupus people meditate and text nites holy things; for the work

of God is chaft, and makery theap chaff, that delight therein which made Dayla compare it to the John affawge the ardour of concupilence of the John affawge the ardour of concupilence of the John affawge the ardour of concupilence of the foir true by fell always near and foir true by medication; and really by holy Communion for as they want live upon the Herb Agams called, become chall; to thou refting thy heart spon out Saylour (who is the true chall and immaculate Lamb), thou half loon find thy Soul, and thy heart cleans edition all impurity and incontinency.

Of poverty in Spirit to be observed in

D Letted are the poor in Spirit, for theirs is the Kingdome of Heaven; curfed then be the
rich in Spirit, for the milery of Hell
is for them. He is rich in Spirit, who
hath his riches in his Spirit, nor his
Spirit in his riches; he is poor in Spirit,
who hath no riches in his Spirit, nor
his Spirit in riches. The Alcyons make
their

#### To a Devent Life Part. III. 2378 thricashe an biggerithen the pales of a hand, and leave only one little bole? in them on the upper fide fichey place them upon the Seatthore, and make them fo firm and penersable; that the waves furprising them, whe wester cap. never gat at them, but keeping always above, they remain in the Sea, upon the Sea, and mafters of the Sea, This hears, dear Philipphea, oughero be like that, open only towards heaven, and impenerrable to riches and confinger things if they had them keep the hears free from their affections deris be always above them and amongst riches, let it be without riches, and master of riches. No, lodge nor shis heavenly Spirit in earthly goods, der it be always above chem of meverin No. for corcioniscisments There is great difference between having poison, and being poisoned. All Apothecaries almost, have poison to nie upon divers doccasions in but yet shey are not pailaned, because they hayo, por postonsin their Bodice, but

in their Shops : 160 thou mayst have riches, without being poisoned with

them, if thou keep them in the purie,

To a Discissification of the lill and a

oris thy house, and not in thy heart. To be sich in effect and poor in affection is the greatest happiness of a Christian for he hach for that means, the commodity of riches for this world, or the merit of poverty, for the world to come 2 2 Alas Philichen, no man will con-Refs himself coverous ; vevery one difavores that balenels and vilenels of hears; they excuse themselves upon the great charge of children which apprehech tham is i spond wildones Which requires the men thould retile themisives to the world a they never have roomach frome secofficies are always found out to get more. Nay the most coverous, will not only, mot confess himself to be flich, but whinkesh in his confeience, that he is net fo. No, for coverousness is montious Peaver; which becomes fo much more intentible, by how much more wiolenrand burning ic is. 154 And Mofes law that holy fire, which Barned in the buffy land yet confuned

Thirned in the buffy land yet confumed affine ibut this prefane fire of everice, confumeth and devoured the coverous perious said yet burneth not at all; at leak in the midden of his hears and

To a Devout Life. Part. III. 253 burnings, he boafteth of the coolest freshness in the world, and effectmeth

his infatiable drought, to be a natural

and pleasing thirst.

5. If thou defire, ardently, and tolicitously the riches which thou half not, it is a folly to fay, that thou wouldn not have them unjustly; for thou dost not cease to be coverous for all that. He that desireth earnessly, and impatiently to drink, albeit he would drink water only, yet it is a

fign he harh a Feaver.

6. O Philothea, I know nor whether it be a just defire to covet to have justly, that which an other justly sotieffeth ; for ic feemeth that by this defire, we would profit out felves, by the damage of others. He that juffly possesseth any thing, hatti he not more reason to keep justly, then we to de fire it juffly? And why then extend we our delire to his polletion, to deprive him of it? If this defire be just, yet certainly it is not charitable; for we would not in any case, that an other man fliourd delire, although suffly that which we would juffly keep. This was the fixed Arbab, who defired to pare

have Naboths Vinyard justly, which Naboth much more justly defired to keep: Achab defired it, ardently, and impatiently, and therefore offenced God.

7. Stay, dear Philothes, to defire thy Neighbours goods, till he defire to part with them; for then his defire will render thine, not only just, but charitable also, for I am willing thou shouldest take care to augment thy substance, so it may be done, not only justly, but leasurely, and characteristics.

ricably

8. If thou affect much the goods, which thou hait, if thou be much troubled about them, fetting thy heart, and thoughts upon them, and feating with a vexing and impatient feat to lose them; believe me, thou hast also some kinde of Feavers for they that have Feavers, drink the water that is given them, with a kind of pleasure and greedines, which the healthy have not. It is impossible to take great pleasure in any thing, without setting our affection too much upon it.

8 It won thest for of Souge shop

To a Devout Dafe. Part. III. 355

find thy heart disconsolate and afflicted therewith; beleive me, Philothea, thou bearest too much affection to them; for nothing so much witnesseth the affection to what we have lost, as affliction for the loss.

and express desire, the wealth which thou hast not: nor settle thy heart too much upon that which thou hast idiscomfort not thy self for the losses which befall thee: and then thou shalt have reason to say and believe, that being sich in essection that rather thou are poor in Spirit, and consequently, blessed, because the Kingdome of Heaven because the Kingdome of Heaven because thee.

thy temporal goods profitable; and fruiteful, then worldly men do. Italians, the Gudiners of great Printers are they not enore curious and dillegathey have be trimme no the Garalense their owns and why? because doubtlefs they confider those Gardens, they cander those Gardens, they confider those Gardens, they confider those Gardens, the Mings and Printers Cardens, and

### CHAP. XV.

Stow to practice true and real Poverty, being notwithstanding really rich.

ted the people of Athens by a most witty invention, representing their divers and variable dispositions, cholerick, unjust, unconstant, coverous, gentle, merciful, high-minded, humble, hardy and cowardly: and all this together. But I, (dear Philothea) would put into thy heart, riches and poverty both together; a great care, and a great contempt of temporal things.

2. Take much more care to make thy temporal goods profitable, and fruitful, then worldly men do. Tell me; the Gardiners of great Princes, are they not more curious, and diligent to deck and trimme up the Gardens they have in charge, then if they were their own? and why? because doubtless they consider those Gardens, as Kings and Princes Gardens, unto whom

To a Devout Life, Part. III.

whom they defire to make themselves acceptable, by those services. Philothea, the possessions which we have, are not ours, God hath given them us to manage, and his will is, that we render them profitable and fruitful: and therefore we do him good service, to take care of them. But it must be a care greater, and more solid, then worldings have of their tiches: for their labours are but for love of themselves, and ours must be for the love of God.

turbulent, and impatient, fo the care that we take for it, is of full vexation, anguish, and unquietness and as the love of God, is sweet, peaceable, and quiet; so the care which proceedeth from it, although it be for worldly goods, is amiable, sweet, and pleasant. Let us then have this gentle care of preserving, yea and of increasing our temporal goods, whensoever any just occasion shall present it, self, and as far, as our condition require that; for God will have us to do so, for the love of him.

of him. wood bas hood and swo I de sande self love de Ceive

ceive thee not, for fometime it counterfeiteth so crastely the love of God, that thou wouldst say it were the same. Now that it deceive thee not, and that this care of thy temporal goods, turn not into avarice besides what I said in the former Chapter, we must very often practise, a true, reall, and effectual poverty, in the middest of all the riches and wealth that God hath given us.

s. Always then relinquish some part of thy goods, bestowing it upon the poor with a willing heart; for to give away that which we have, is to impoverish our selves by so much as we give, and the more we give, the poorer we make our selves. True it is, that God will repay it again, not only in the next world, but even in this; for nothing so much prospereth our temporal estate, as Almes; but till such time as God shall restore it, we remain so much the poorer by that we have given. O how holy, and rich is that poverty which is caused by Almes!

6. Love the poor, and poverty, for fo shalt thou become truly poor, fince,

t

d

as faich the Squipeure orme drevmands like the things whith we lave of Love makes Lovers equals is who is weak (faith S. Panl ) with whom I am not weak? he might have faid likewife. who is poor with whom I am not peor a for love made him like to those whom he leved silf them thou love the poor, chow halabe eruely partikes of their poverty, and as poor as they Now if thou love the poor be often among them; be glad to feethem in thine own house, visit them in theirs, converse willingly with them, rejoyce that they come mear thee in the Church in the Street; and elfe-where Be poor in tongue with them, discourse with them as their companion : but be rich in hand, giving them liberally of thy goods, as having more abundance dies le chie le l'enione 107: Wilt thou go farther, my Phis lother, content not thy felf to be as poor, as the poor a but poorer then the poor shemfelves. And how may ther best the Servent isinferiouter his Mafter : be thou then a Servant tof the poor go and ferve them in their Beds, when they are ficks I fay feeve them

them with thine own bands - be their Cookehy felf, and at think own en pences, betheir Semftress, ind Land dress. O Philothea, this service is more glorious then a Kingdome.

3. I cannot sufficiently admire the ardens affection, with which this count fel was put in practife by S. Lewis, one of the greatest Kings which the San hath feen, even in all kind of greatness He ferved often at the Table the poor whom he pourished, and caused three poor men almost every day, to come to his own : and many times did en the rest of their potage, with an lincomparable love. When he vifited the Hospitals of the fick (which he did very often ) he ferved those ordin narily, which had the most loathform Difeafes, Leaprons, Ulcerous, and fuch like: performed all this fervice unto them bare-headed, and kneeling ton the ground, respecting in their persons the Saviour of the world cherishing them with as cender a love, as any cardial Mother could do her down Maffer : be thou then a Se vebido S. Elizabeth Daughter co the King of Hungary, oftentimes put hat felf

self amongst the poor, and for her recreation, sometimes cloathed her self like a poor woman amongst her Ladies, faying unto them : if I were poor, thus would I attire my felf. O good God, Philothea, how poor was this Prince, and Princess in their riches, and how rich in their poverty? Blessed be they that are poor in this fort, for to them belongeth the Kingdome of Heaven. I was bungry, and you gave me to eat: I was naked and you cloathed me: pofsels you the Kingdome prepared for you, from the foundation of the world, will the King of the poor, and of Kings, say at his general judgement.

To. There is none but upon one occasion, or other, finds want of some conveniency: sometimes comes a Guest to our house, whom we should and would entertain very well, but for the present, we are not prepared to receive him. Sometimes our best cloaths, are is one place, when we want them in another. It happens another time, that all the Wine in our Cellars work, and turn, so that there remains only gross and green Wines. Another time, we come to

fome poor Village, where all things are wanting; there is neither Bed, Chamber, Table nor Attendance. In fine it is very ordinary to want fomething be we never so rich. Now this is to be poor in effect, when we want these things. Philothea, be glad of such occasions, accept them with all thy heart, and suffer them

cheerfully.

11. When accidents happens which empoverish thee, either much, or little; as tempest, fire, inundations, dearth, theives, and suits of law: O then is the time indeed to practife poverty, receiving these losses with mildness, and applying our selves patiently, and constantly, to this poverty. Esas presented himself to his Father with his hands all hairy, and I acob did the fame : but because the hair that covered Jacobs hands fluck not to his Skin, but to his Gloves: one might take away the hair without hurring him : but because the hair of Esaus hands, grew upon his own Skin, being hairy by nature, he that should have endeavoured to pull off his hair, should have put him

to great torment, he would have cryed aloud, and been earnest in his defence. When our riches cleave to our hearts, if a tempest, if theives, if contentious persons pull away any of them from us, what complaints, what troubles, what impatience prefently have we? But when our riches are esteemed only according to the care that God would have us take, and do not cleave to our heart : if they be taken from us, we lose neither senses, nor quietness. This is the difference betwixt beafts, and men, (as to their garments) for the garments of beafts, flick falt to their flesh, and those of men are only cast about them; fo that they may be put on, and off, at their pleasure.

#### CHAP. XVI.

How to practice richness of Spirit, inreall poverty.

Buk if thou be really poor Philothea, O God, be so likewise in Spirit: make a vertue of necessity, and value this pretious jewel N 2 of

5

n

of poverty, at the high rate it deserveth: the lustre thereof is not discovered in this world, yet nevertheless it is ex-

2. Be patient, thou art in good company: our Saviour, our Lady, the Apostles, so many Saints, both Men and Women have been poor, and though they had means to be rich, yet they refused to be so. How many rich worldlings with incomparable care, and great contradictions, have gone to feek holy poverty in Cloisters and Hospitals > witness S. Alexis, Paula, Paulinus, S. Angela, and mamy others; and behold, Philothea, this holy poverty more favourable to thee, comes to present her self in thine own house; thou hast found her without feeking, without pain, embrace her then, as a dear friend of Jefus Christ, who was born, who lived, and died in poverty; the was his Nurse all his life.

3. Thy poverty Philothea, hath two great priviledges, by vertue of which the can make thee rich in merit. The first is she came not to thee by thy own choise, but by the only will of God,

## To a Devout Life. Part. 111. 269

God; who made thee poor, without any concurrence of thine own will. Now that which we receive purely from the will of God, is ever most acceptable to him, provided that we receive it cheerfully, and for the love of hisholy will; where there is least of our own, there is most of Gods: the simple and pure acceptance of Gods

will, maketh the purest patience.

4. The second priviledge of this poverty is, that it is a poverty truly poor. Poverty that is commended, cherished, esteemed, succoured, and affisted, is not altogether poor, having something of riches in it : but poverty which is despised, rejected, reproached, and abandoned, is truly poor, Such is ordinarily the poverty of Secular Men; because they are not poor by their own choise, but by necessity, they are not so much esteemed : and in that they are not effectied, their poverty is poorer then that of Religigious Men; although otherwise the poverty of Religious Men hath a very great excellency, and is much more recommendable, by reason of the Vow and Intention, for which it is chosen.

t

N 3 s. Com5. Complain not then, my dear Philothea, of thy poverty: for we complain not but of that which displeaseth us: and if poverty displease thee, thou art no more poor in Spirit, but rich in affection.

6. Be not disomforted then, that thou are not so well succoured, as is requisite, for in this consistent the excellency of poverty. To have a desire to be poor, and not to receive the inconvenience of it, is too great an ambition; for it is to desire the honour of poverty, and the commodity of riches.

7. Be not ashamed to be poor, nor to ask Almes in charity. Receive with Humility that which shall be given thee, and take denials meekly. Remember often the Voyage, which our Lady made into Egypt, to carry thither her dear Child, and how much contempt, poverty, and misery she was forced to suffer. If thou live thus, thou shalt be most rich in thy poverty.

#### CHAP. XVII.

Of Friendship: and sirst of wicked, and frivolous Friendship.

I. T Ove hath the first place among the passions of the Soul: it is the King of all the motions of the Heart; it changeth all the other into it felf, and maketh us altogether such, as is the thing which we love. Take heed then, O Philothea, that thou have no evil love; for with it, thou wilt become presently evil Now of all love, Friendship is the most dangerous; because other love may be without communication, but Friendthip being wholy grounded upon thar we can hardly have it, with any perfon, without partaking of his qualities.

2. All Love, is not Friendship, for one may love, and not be loved, and and then is there love, but not Friendship; because friendship is a mutual love, and it the love be not mutual, it is not friendship. Neither is it enough, that it be mutual; but the

par-

parties that love one another, must know their mutual affection; for if they know it not, they may have love, but not friendship. There must be also some kind of communication betweenthem; which is the ground of friendship. According to the diverfity of communications; Frienship also is divers; and communications are different, according to the variety of matters which they communicate. If they be wicked and vain; the friendship is also false and vain. If they be vertuous, the friendship is true : and the more excellent the matters communicated are; the more excellent is the Friendship. For as that Hony is best, which is gathered from the blossoms of the sweetest, and most excellent Flowers; so that love which is founded upon the most exact communication, is most excellent. And as there is Hony in Heraclea a Province in Postus, which is venemous, and maketh them mad that eat it, because it is gathered from the venemous Herb Aconitum, which aboundeth in that Country; even so friendship grounded upon the communication of wicked and

To a Devout Life. Part. III. 269 and vicious things, is altogether false and wicked.

3. The communication of carnal pleasures, is a mutual propension, and brutish incitement, which can no more bear the name of friendship among men, then that of Asses and Horses, for like effects: and if there were no other communication in marriage, there would be no friendship at all: but because, besides that, there is a communication of life, fabour, goods, affections, and of in disfolvable Loyalty, therefore is the love of marriage a true and holy friendship. Friendship grounded upon the communication of fenfual pleafures, is gross, and unworthy the name of friendship: so also is that, which is founded upon vain and frivolous vertues, which depend only upon the fenses. I call those pleafures, sensual, which principally and immediately are annexed to the exteriour senses, as the beholding of beauty, the hearing of a sweet voice, touching, and the like. I call frivolous vertues, certain abilities, and vain qualities, which weake Spirits calls vertues, and perfections. Observe the

N

greater

greater part of Maids, Women, and young People; they will not flick to tay, such a Gentleman is very vertuous, and hath many perfections; because he danceth well, he playeth well at all Games, he dresseth himself well, he singeth well he discourseth well, he hath a good Garbe. And Mountebanks esteem him most vertuous amongst them, that plays the soot best.

4. But as all these things depend on the senses, so the friendships which proceed from them, are termed fenfual, vain, and frivolous, and deferve rather the name of fondness then friendship: such are ordinarily the friendships of young People; which are built upon a tair curled lock of Hair, fmiling glances, good Cloaths, affected countenances, and idle difcourse; friendships suitable to the age of those Lovers, whose vertue is yet in the blotlome, and their judgement inthe bud: andia and fuch amities are but tern itory, and melt away like Spowinthe Sun.

#### CHAP. XVIII.

and laudella e Some mite

containing of Body baccan

and bo Of wanten Love.

TTT Then thefe fooli h friendships pass between persons of divers sexes, without pretence of marriage, they are rightly called fondnesses for being but certain Abortive, or untimely figures, or rather shadows of amity, they deferve not the name of true love, or friendship, by reason of their incomparable vanity and imperfection. And yet by them are the hearts of Men and Women engaged, chained, & enrangled the one with the other in vain, and foolish affections; founded upon these stivotous communications and fon I compleasances, of which; but even now, Ifpake.

2. And although these foolish foves do ordinarily melt, and ingulf themfelves in carnality, and lastiviousness;
yet that is not the field design and intention of the persons, between whom
they pais; for then they would no
more be sondnesses, but immodesses.

and open uncleanness. Sometimes m any years pass ere any thing absolutely contrary to chastity of Body happen between them that are infected with this folly; they only contenting themselves to entertain their hearts with wishes, defires, fighs, amorous discourse, and such like vanities, and this for fundry pretentions. In the same of

3. Some have no other defign, then only to fatiate their hearts, in enterchanging love, following therein their amorous inclinations: and these regard nothing in the choise of their loves, but their ownfancies and motions: fo that at the first encounter of any pleasing object, without examining the inward condition of it, they begin this fond communication, and engage themselves in these miserable snares, from which afterward with great difficulty they free themfelves. Others suffer themselves to be carried into these fondnesses by vanity esteeming it no small glory, to take and bind hearts by love; and these aiming . meerly at glory, fet their Nets, and lay their snares in great high, and eminent places. Others 372

are lead away, by their amorous inclination, and by vanity joyntly: for, though their hearts be altogether inclined to love, yet will they not ingage themselves in it, without some advan-

tage of glory.

4. These amities are all wicked, because they finish and terminate in the fin of the flesh, and beguile God, the Wife, and the Husband of that love, and consequently, of that heart which was due to them: foolish, because they have neither foundation, nor reason: vain because they yield neither profit, honour; nor concentment : but on the contrary, they lose time, taint honour, and bring no other pleasure, then that of a refliefnels, in precending, and hoping, without knowing what they would have, or pretend : for thefe poor and mean Spirits still beleive, that they are encouraged to defire somewhat by the Testimonies which are given them of mutual love: but they cannot tell what it is : so that their defire can never end, but goes on continually vexing their hearts with perpetual distructs, jealousies, and distempers.

5. S. Gregory Nazianzen, Writing against vain Women, tells wonders upon this fubject ; take here a part thereof, directed indeed to Women, yet also not amis for Men. Thy natural beauty is sufficient for thy Husband: but if it be for many men, like a Net spread out for a flock of Birds, what will become of it: he will be pleasing to thee, who shall please himself in thy beauty: thou wilt render him glaunce, for glaunce, look for look : presently will follow Smiles, and amorous words stollen out at the beginning, but soon after they become more familiar, and pass to an open courting. Take beed. O my talking Tongue, to tell what will follow: yet will I say this one truth: nothing of all those things, which young people (a), and do together in the [s foolish complaisances, is exempted from great provocations; the whole chain of wanton loves, are lincked one with another, as one piece of Iron drawn by the Loadstone, draweth divers other after it.

6. O how well hash this great Bishop spoken. What doest thouthink to do? to give love? No: for none giveth love voluntarily, that doth

not receive it necessarily. He that carcheth in this chase, is likewise caught himself. The Herb Aproxis receiveth and conceiveth fire affoon as it feeth it: our hearts do the like; fo foon as they fee a person inflamed with love for them, they are presently kindled with love for it. But thou wilt fay, I will entertain some of this love, but not all. Alas, thou deceivest thy felf, this fire of love is more active and peireing then thou imagined ; thou makest account to receive but a fpark, and thou wilt wonder to fee that in a moment it will have possessed thy whole heart, reduced to ashes all thy resolutions, and thy reputation into smoke. The wife man cryethout: who will have compassion upon an Enchaunter, stung by a Serpent? and I also cry after him: O fools and mad men, think you to charm love fo, as to be able to manage it at your pleasure? you would play with it, but it will bice and fling you cruelly; and know you what will be faid of you? every one will mock you, and laugh, that you would undertake to enchaunclove, and upon a false affurance put into your bosome a dangerous Serpent which hath spoyled and lost both your Soul and estimation.

7. O God! what blindness is this, to hazard against such frivolous stakes the principal part of our Souls! yes Philothea, for God regards not Man, but for his Soul; nor the Soul, but for the Will; nor the Will, but for Love. Alas we have no love, in respect of what we need: I mean, we have nothing near enough wherewith to love God; and yet, wretches that we are, we lavish it out, and spend it riotously upon vain, and stivolous things, as if we had to spare.

8. Ah this great God, who hath referved to himself the only love of our Souls in acknowledgement of our creation, conservation, and redemption will exact a most strict account of these foolish deductions we make thereof. If he be to make so rigorious an examination of idle words; what will he do of idle, impertinent, foolish, and

pernicions loves?

9. The Walnut-tree is very prejudicial to the Vines, and Fields where it is planted: because being so great,

it draweth away all the substance of the earth, which cannot afterward suffice to nourish the other Plants: Leaves also are so thick, that they make a great and close shadow; and lastly it allureth the Passengers to it; who to beat down the Fruit, spoile and trample down all about it. These wanton loves, are the same annoyance to the Soul, for they wholy possess her, and so strongly draw away her motions, that the is not able to produce any good work: the leaves, that is their entertainments, dalliances, and fondnesses, are so frequent, that all leafure is fquandred away in them : and finally they beget fo many temptations, distractions, suspicions, and other ill confequences: that the whole heart is corrupted, and trampled down To be short, these wantherewith. ton loves, do not only banish all heavenly love, but also the fear of God, wast the Spirit, and weaken the reputation: they are in a word, the pastime of Courts, but the contagion of hearts.

Tolor

to

or de

ar

Si

he

pl

fo

di

b

n

h

h

t

1

#### CHAP. XIX.

## Of true Friendship.

Ove every one, Philothes, with a charitable love: but have no friendship, but with those, that can communicate with thee vertuous things: and the more exquifite the vertues are, which shall be enterchanged the more perfect is the friendship. If this communication be in learning, the friendship is very commendable, and the more, if it be in vertues, in prudence, justice, and discretion. But if your commerce, be in charity, devotion, and christian perfection. O God, how precious will this iriendship be ; it will be excellent, because it cometh from God; excellent because it tends to God; excellent, because its very knot is God; excellent, because it shall last eternally in God. O How good is it to love upon earth, they love in heaven : to learn to cherish one another in this world, as we shall do eternally in the next !

2. I speak not here of the simple

love

love of charity, for that must be borne towards all men, but of spiritual friendship, by which two, or three, or many Souls do communicate their devotions, their spiritual affections, and make themselves all but one Spirit. Such happy Souls may juffly fing; beheld how good a thing it is, and how pleasant, for Brethren to dwell together: for the delicious Baulm of devotion, distilleth from one heart to the other, by continual participation: in fo much, that it may be faid, that God hath poured out upon this friendship, his bleffing and life everlasting: methinks all other friendships are but shadows in respect of this: their Bonds are but Chains of Glass or Jeat in comparison of this great Bond of holy devotion, which is all of Gold,

3. Make no other kind of friendship then this; I speak of such friendships as are made: for thou must not
forsake, or neglect the friendships
which nature, or former duties oblige
thee to preserve towards thy Parents,
Kindred, Benefactours, Neighbours
and others; I speak of those which

thou dost choose thy self.

n

4. Many peradventure will fay, that we should have no kind of particular friendship or affection, because it diftracteth the mind, possesseth the heart, and begets envy; but they are deceived in their advise: for because they have feen in the writings of many devout Authors, that particular friend-Thips, and excessive affections, infinitely prejudice religious persons; they imagin therefore that it is so with the rest of the world; but there is great difference: for fince that in a well ordered Monastery, the common deligo of all rends to true devotion, it is not requifite to make these particular communications there; least feeking in particular, that which is common, they fall from particularities, to partialities. But for those which live in the world, and embrace true vertue; it is necessary to unite themselves together by a holy friendship; for by means thereof they encourage, help, and lead on one another to goodness. And as they that go upon plain ground, need not to be led by the hand; but they who go in rugged and flippery ways, hold one by the other, to walk more

more fecurely: fo they that are in religion, have no need of particular friendships, but they who are in the world have need of them, to fuccour and secure one another, amongst fo many dangerous passages which they are to pass. In the world, all conspire not to the same end, all are not of one mind : we must then doubtless seperate our selves, and make friendships according to our pretentions. This particularity, maketh indeed a partiality, but a holy partiality, which maketh no division, but only betwixt good, and evil; Sheep, and Goats; Bees and Drones; separation most necessary.

16

e

e

y

•

7

e

t

Saviour loved with a more tender, and particular friendship S. Iohn, Lazarus, Martha, and Mary Magdalene, for the Scripture testifieth it. We know that S. Peter tenderly loved S. Mark and Petronella: and S. Paul, his Timothee, and S. Tecla, S. Gregory Nazianzen boasted a hundred times, of the incomparable friendship which he had with great S. Basil, and discribeth it in this manner: It seemed that in the

12

fr

D

n

h

ti

7

one and the other of us, there was but a Soul dwelling in two bodies: and if the be not to be credited, who said, that a things are in all things, yet must me believe that we were both in each one of us, and one within the other: we had both of us the same pretention to advance vertue, and to apply all the designs of our life to future hopes; going in thu manner out of this mortal world, before we died in it.

6. S. Augustine teflifieth, that S. Ambrose loved S. Monica entirely, for the rare vertues which he observed in her; and that the reciprocally respected him, as an Angel of God. But I am to blame, to hold thee folong in matter so clear, S. Hierom, S. Augustine, S. Gregory, S. Bernard, and all the greatest servants of God, had mole particular amities, without any prejudice to their perfection. S. Paul reproacheth the ill behaviour of the Gentiles, according them, that they were people without affection, that is to fay, who had no true friendship. And S. Thomas, with all other good Philosophers confess, that friendship is a vertue: and he that speaketh of particular

lar friendship, since as he saith, perfect friendship cannot be extended to many persons. Perfection then consistent not in having no friendship; but in having none but such as are good, vertuous, and holy.

#### CHAP, XX.

The difference betwixt true, and vain friendship.

or

1. Duc observe now this princi-Dpal admonition Philothea: The hony of Heraclea, which is so venimous, is like the other which is wholfome: there is great danger in taking the one for the other or in mingling them both together, forthe goodness of the one would not hinder the poyfon of the other. He must stand upon his guard, that will not be deceiv'd in these friendships, principally when they are contracted betwixt persons of divers sexes under what pretence soever: for the Divel oftentimes brings a change to those what love. They begin in vertuous love; but if they be not very difcreet, fond love will

will first mingle it self, then sensus and afterward carnal love. Yearher is danger in spiritual love, if we be no very watchful: though in this it be more difficult to make a change, be cause the purity and candor of this love, renders more apparent the spot which the Devil endevoreth to mingle with it: and therefore when he undertaketh this, he doth it more crastily, and endeavours to slip in impurities almost insensibly.

2 Thou mayst discern worldly friendship, from that which is holy and vertuous, Heraclean Hony, is known from the other: the Hony of Hera clea, is sweeter to the tait, then ordinary Hony, because of the juice of the Aconite, which gives it an addition of fweetness: fo worldly amity produceth ordinarily a confused rabble of honied words, passionate extases, and admirations of beauty, behaviour, and other sensual qualities: but holy friendship, speaketh simply, and freely, and can commend nothing, but the power and grace of God, the only foundation upon which it subsits.

3. The Hony of Heraclea, being

TO a Droom Light Partillity 207

fwallowed down, canfeth a dizziness in the head : and fatte friendship breedeth a giddiness in the mind, which causeth staggering in chastity and devotion, a wandring to affected wanton, and immodelt looks, to fenfual embraces, inordinate fighs, foolish complaints for want of love, attractive and enticing simpers, galantries, enterchanging of killes, and other familiarivies and incivil kindnessess which are certain figns of the approaching ruin of honesty. But holy friendship hath no eyes, but fincere and chaft; no embraces, but pure and models; no fighs, but for heaven : no familiaties, but spiritual; no complaints, but when God is not loved : infallible tokens of vertue. The Hony of Heracleal troubleth the fight; and this worldly friendship, corrupts the judgement: fo that they which are infected therewith, think they do well, when they do ill:and beleive their excuses and pretexts to be true reasons : they fear the light, and love darkness; but holy friendship hath a clear fight, and never hiderh her felf, but appeareth willingly before honest persons. Infine,

the

the Hony of Heraclea, leaveth a binterness in the mouth. so false friendships change, and terminate in carnal words, and impure demands, or in incase of resusal, in injuries, shaunders, deceipts, melancholy consustous, and jealouses: which often end in brutishness, and madness. But chast friendship, is always equally honest, civil, amiable, and never changeth, but into a more perfect and pure union of Spirits: a lively image of that blessed friendship practised in heaven.

4 6. Gregory Nazianzen faith; that the cry of the Peacock, when he bruiselethup his taile, provoketh the Pean hens to lust: when we see a man like; a Peacock, deck and trimme up himfelf, and so come to talk and whisper in the ears of a woman, without pretence of just marriage; doubtless, it is but to provoke her to some immodefly, and a woman of honour will flep her ears, that the may not hear the cry of this Peacock, nor the voice of this Enchaunter, who would subrilly charm her: but if the hearken to bith O God what anill presage of the future loss of her heart !

5. Young

5. Young people who use glances, figns, and courtings; or speak words which they would not have heard by their Fathers. Mothers, Husbands, Wives, or Confesiours : Sufficiently witness thereby, that they treat of fome other thing, then honour, and conscience. Our bleffed Lady was troubled when the faw an Angel, in flape of a man , because the was alone, and that he gave her extraordinary, though heavenly praifes. O Saviour of the world, purity feareth an Angel in the shape of a man; and why should not impurity fear a man, though he come in the flape of an Angel, when he praiseth her with his mane, and fenfual commendations?

#### CHAP, XXI,

Advises and remedies against will

But what remedy against this brood and numbers of south loves, fond and wanton impurities? as soon as thou shalt feel the first touch of them, turn away, and with an absolute detestation of this vanity, run to the Cross of our Saviour, and

0 2

taking

taking his Crown of Thornes put it about thy heart, to the end these little Foxes come not nearer. Take heed of coming to any kind of composition with this enemy: say not; I will hear him, but I will do nothing of that he shall say: I will lend him mine ears, but deny him my heart. O no Philothea, for Gods sake be rigorous in these occasions. The heart, and the ear correspond one with another; and as it is impossible, to stop a torrent that taketh its descent from a seep mountain; so it is hard to hinder the love which entreth in at the ear, from salling suddenly into the heart.

2. Alemaon said, that Goats breath by the Ears, and not by the Nostrils: true it is, that Aristotle denieth it, and I know not how it is: yet this I know, that our heart breaths by the Ear; and as it sends forth its own thoughts by the Tongue, so it draws in the thoughts of others by the Ear. Let us then keep our Ears diligently from drawing in the breath of soolish words; otherwise our heart will soon beinsected. Hearken to no kind of

proposition, under what pretext soever; in this case alone, there is no danger in being harsh and uncivil.

3. Remember that thou hast vowd thy heart to God and sacrificed thy love to him; it would then be a sacrifedge to beguile him of one dram of it, rather sacrifice it to him again by a thousand Resolutions, and protestations: and keeping thy self close in them, as a Deer within his Thicket, call upon God and he will help thee, and his love will take thine into protection, that it may live for him alone.

4. But if thou be already enfoared in the Ners of these foolish loves: O God how difficult will it be to get out. Present thy self before the Divine Majefty, acknowledge in his presence the greatness of thy misery, frailty, and wanicy. Then with the greatest resolutions that thy heart is able to make : detel the loves, which thou hast begun, abjure the vain profession which thou hast made of them; renounce all the promiles received; and with a most firm and absolute resolution, determine in thy heart, and refolve never more no enter into these pastimes, and enter-5. IE tainments of love.

VS

۲.

ly

5. If thou couldest withdraw the felf from the Object, I should infinitely approve it : for as they that have been stung by Serpents, cannot easily be cured in the presence of them which have been stung before : so the person stung with love, will be hardly cured of this passion being near the other, who is hurt with the fame sting. Change of place ferves very much to moderate the hear, and vexation either of grief, love. The Youth of whom St. Am brofe fpeaketh in his Second Book of Pennance, Having made a long Voyage, returned home altogether freed from those foolish toves which he had formerly: and became fo changed; that his foolish Mistress meeting him and faying, doest thou not know me > I am the fame that I was : Yes, answered he, but I am not the same, that I was; absence had brought him to this fortunate change. And St. Angustin witnesseth , that to mitigate the grief which he suffered for the death of his Friend, he withdrew himself from Tagasta, and went to Carthage. 6. But

6. But he that cannot withdraw himfelf, what must he do > he must abfolutely refrain all particular converfation, all fecret familiarity, all loving looks or fmiles, and generally, all forts of communications, and allurements which may nourish this Rinking and smoky fire: or at most, if he be forced to speak with the other party, let him with a bold, brief, and refolute protestation, declare the eternal divorce, that he hath sworn, I cry aloud, to every one, that is fallen into these miserable snares of wanton love, cut, break, and tear them, fland not dallying to rip these foolish amities; they must be torn, untie not the knots, but break and cut them; that the cordes, and ftrings may be nothing worth . we must not be favourable to a love, which is so contrary to the love. of God.

7. But when I shall so have browken the chain of this infamous bondage, there will yet remain some remembrances, some marks and prints of the Irons will stay in my feet; that is in my affections. No, No, Philotheau, they will not, if thou hast conceived as

0.4

great

t

0

£

1

k

great detestation of thy fin, as it deferveth; for fo thou fhalt never be moved with any motion, but that of an extream horrour of this infamous love, and of all that depends upon it and thou shalt remain free from all other affection towards the forfaken object, faving that of pure charity for the love of God. But if for the imperfection of thy repentance, there shall yet remain in thee any perverse inclinations, procure for thy foul a spiritual retreat, as before I have taught thee, and retire thy felf thither, as ofte ten as thou canft; and by a thousand reiterated resolutions of spirit, renounce all thy inclinations, reject them with all thy forces; Read Holy Books more then ordinary, go to confession, and communicate more frequently: discourse humbly and plainty of all the fuggestions and temptations which befall thee in this case, with thy directour, if thou canft, or at least with some faithful and prudent per-son. And doubt not, but God will fet thee free from all passions; so that thou persevere faithfully in these good exerciles. S. Ah

# To a Devent Life. Part all. 293:

8. Ah (wile thou fay) but will in not be ingratitude, to break fo incompassionately old Friendship? O bleffed ingrammed which makerh us acceptable to God! Nay I tell thee, in the name of God, Philothea, this: will be no ingratitude , but an infinite benefit which thou shall do to the other party : for in breaking thine own bonds thou shalt also break the others , fince that they were common to you both : and though for the prefent the other party feeth not the happiness, yet he will acknowledge it foon after, and jointly fing with thee in thankfulnes O Lord thou haft broken my bonds, I will lawin fice to thee a sacrifice of praise, and will sall upon thy boly name.

### CHAP, XXII.

all in sad tyse walls the

Other Advises upon the Subject of Amities.

Friendship requirerh great communication between friends; otherwise it will neither grow, nor continue. Wherefore it often happeneth, that with this communication of friendship, other communications do inscalibly glyde from one heart to another by a murual infulion, and entercourse of affections inclinations and impressions. But this happeneth especially, when we highly efteem him who we love: for then we open our heart in such for to his friendship, that with it, his inclinations and impressions easily enter in full stream, be they good or bad. Certainly the Bees that gather the Hony of Heraclea, feek nothing but, Hony, yet with the Hony they insenfibly fack the venemous quality of the dennite, from which they gatherit. Wil then Philothea, in this cale the must pactice be words which

the Saviour of our Souls was wont to speak, as the ancients have taught us be good Treasurers, or Exchangers of mony, that is to fay, receive not falle mony, with the good, nor base gold, with fine : feparate the droffie from the pretious; for there is scarce any. but hath some imperfection : and what reason is there to receive promisedoully the spots and imperfections of a freind, with his friendship ? we must love him indeed, notwithstanding his imperfection; but we must neither love, nor receive his imperfection : for friendship requireth communicarion of good, and not of evil. Wherefore as they that draw Gravet out of the River Tago, seperate the gold which they find, to carry it away, and leave the Sand upon the Thore: To they who have the communication of some good friendship, ought to leparate from it the Sand of imperfections, and not permit it to enter into the Soul. S. Gregory Nazianzen witnesseth, that many loving, and admir ing S. Bafil, were ambitious to tate him even in his ontward in fections: as in speaking flow destractedi

li•

in

ad.

he

DUE

he

ic.

afe

ich

120

edly and pensively: in the fashion of his Beard, and in his gare. And we see likewije, Husbands, Wives, Children, and Friends, who having great estimation of their Friends, Parents, Husbands, and Wives, get either by compliance, by or imitation, a thousand little ill humors in their communication of friendship which they have one with another. Now this ought not to be done in any fort, for every one hath evil inclinations enough of his own, without charging himself with those of others: and friendship doth not only, not require that, but contrarywife, obligeth us to help to free one another mutually from all kind of We must indeed imperfections; meekly fuffer our friends in their imperfections, but we must not bring them into impersections, much less transport their impersections into our selves. But I speak only of imperfections, for as for fins, we must neither cause, nor suffer them in our friends.

2. It is either a weak or a false friendship, to see our striend petilh, and not to help him: to see him die of an impossume, and not to dare so

lannic

## To a Devent Dife. Part. III. 297

launce it with the Rasour of correction, to fave his life : true and lively amity, cannot subfift where is sin. They fay the Salamander putteth out the fire in which the lieth : and for doth fin destroy that friendship wherein it lodgeth. If it be a light passing fin, friendship will presently banish it by correction : but if it be a lasting fin, then friendship soon perisheth : for it cannot subsist but upon true vertue : how much less then ought we to fin, for friendships fake? A friendis an enemy, when he would induce us to fin, and he merits to lose the friendthip when he would destroy the friend. Nay, it is one of the most affured marks of false friendship, to fee it practifed towards a vitious person, in what fort of fin foever it be. If he whom we love be vitious, without doubt our friendship is vicious: for where it cannot meet with true vertue, it must needs be grounded upon some frivolous vertue or fenfuallity. Societymade for temporal profit among Merchants, hath but a fliadow of true friendship: for it is not made for the love of the persons, but for the love orgain, 3. Finally

2

t

b

3. Finally these two divine sentences, are two sure Pillars, to secure Christian life. The one of the wite man: he that feareth God, shall likewise have a good friendship. The other of the Apostle. S. James: The friendship of this world, is contrary to God.

### CH AP. XXIII.

Of the exercise of exteriour mortification.

Hey who treat of Husband dry, and Country affaire rell us, that if one write any word upon a very found Almond, and put it again into the shell, shutting it up very close and so planting it: all the fruit which Tree producerh, will have the Ome word written an I graven upon it. or my part, Philothea, I could never approve of their order and method, who to reform a man, begin with the exteriour: as their gestures; apparel, and hair. On the contrary, I think it beeter, to begin with the interiour Be converted unto me (faith God) with al your beart, Son give me thy beart. For

For the heart being the fountain of our actions, they must needs be such, as is the heart. The divine Spoule inviting the Soul; place me (faith he) upon thy heart, as a signet upon thy arm: for whosoever hath Jesus Christ in his heart, will quickly have him in all his exteriour actions, for this cause (dear Philothea) I have defired above all things, to engrave and write in thy heart this facred word, live lefus; affuring my felf, that after that, thy life, which hath its beginning from the heart, as an Almond-tree from its Kernel, will bring forth all her actions (which are her fruits) engraven and superscribed with that same word of faivation. And as this sweet Tesus will live in thy heart, so will he also live in all thy conversation, and will appear in thine eyes, in thy month, in thy hands, and even in thy hair; and thou wilt be then able to fay with S. Paul. Ilive now, not I; but Christ liveth in me. Briefly he that hath gained the heart of a man, hath gained the whole man. But even this heart, by whi h we would begin, requireth to be instructed how it should frame its

t.

4

はいこと

out-

outward course and conversation; the end men may not only see boly de votion there, but great wisdome also and discretion: for this, I will brief

give thee some advises.

2. It thou art able to endure fastin thou shalt do well to fast some day beside those which the holy Church en joyneth: for belides the ordinary effect of fasting, which are to elevate th Spirit, subdue the flesh; practise ven tue, and gain greater recompence if heaven : it is a Soveraign benefit to keep thy felf in an ability to mafte gluttony, and to subject the sensua appetite, and the body to the law o the Spirit. And although we fast no much, yet the enemy feareth us more when he knows we know how to fall Wednesdays, Fridays, and Saturdays, are the days, in which the antient chris stians exercised most abstinence: rake fome of them therefore to fast in, as much as thy devotion. & the discretion of thy ghoffly directour shalladvise thee

3. I would willingly say as S. Hierom said to the devout Lady Lata: long and immoderate fastings do much differase me, especially inshose that are you

sender

C

i

d

b

6

af

Di

fti

H

m

tender in years. I have learned by experience, that the little Als being weary in his journey, feeketh to go out of the way: that is to fay; young people being brought to infirmity through excess of fasting, are easily perswaded to tenderness. The Deer run ill in two feafons; when they are too.fat, and when they are too lean. We are most subject to temptations, when our body is too much pampered, and when it is too much weakened: for the one maketh it insolent with ease, and the other desperate with affliction. And as we cannot bear it when it is too far, fo can it not bear us, when it is too lean. The want of this moderation in fasting, in disciplining, in bair-cloaths, and other anfterities, make the best years of many unprofitable in the fervice of charity (as it did even in S. Bernard, who repented that he had used overmuch austerity ) and the more unreasonably they have afflicted their bodies in their beginning, the more have they been constrained in the end to favour them. Had they not been better to have mortified their bodies moderately. and

vè

Sa

w

m

W fo

nd

tic

or

CO

to

te

tic

TR

T

to

no ni

ef

di

Be

te

H

pl

W

and proportionably to the offices and labours whereunto their condition

obliged them?

4. Fasting, and Labour, moreil and subdue the flesh : but if the labo which thou shalt do, be necessary, very profitable to the glory of God I had rather thou wouldst suffer the pain of labour, then that of fastion This is the fence of the holy Church which, for labours, that are profitab to the service of God, and our neigh bour, dischargerh such labourers, eve from the fall commanded. It is pain to some to Fast, to others to fer the Sick, to visit Prisoners, to he Confessions, to assist the Assisted, Preach, Pray, and perform such like exercises : these latter pains are beter then the former; for besides the they equally subdue the body; the produce fruits much more profitable And therefore generally, it is be ter to preserve the bodily forces more then is requifite, then to weaken them too much : for we may always abate them when we will, but we can not always repair-them when w would. 5. Me

7. Methinks we should greatly reverence the words which our bleffed Saviour faith to his Disciples : Eat that which shall be set before you. It is (in my opinion) a greater vertue to eat without choice, that which is fet before thee, then to choose always the worst : for although this later course of life feem more anflere, the other notwithstanding hath greater resignation; for thereby, we renounce not only our own rafte, but also our own choice; and it is not a small severity to conform our tafte to every meat , and to keep it in subjection to all encounters. Belides, this kind of mortification makes no fhe w, nor troubleth any man, and is only proper for a civil life. To put by one meat, and take an other: to tafte and lick of every dish, to think nothing well dreffed, to use Ceremonies at every bit, betokens a heart too effeminate, and too much addicted to dishes and platters. I esteem more St. Bernards drinking Oil, instead of Was ter and Wine, then if he had drunk Wormwood of purpose: for it was a plain fign that he thought not upon that which he drank : and in this carelefness of that which we eat or drink, confistent the perfect practise of this factor. Rule; Ear that which shall be set before you. I except notwithstanding such meats as prejudice our health, or trouble the spirit, as hot, spiced, suming and windy meats; and likewise certain occasions, in which nature hath need to be recreated and strengthened, to support some labour for Gods glory. A continual and moderate sobriety is better then violent abstinences, made by sets, and mingled with many intermilations.

efficacy, to thir up a defire of devotion in us, when it is moderately used. The Hait-shirt mortiseth the stellar very much, but the ordinary use thereof, is neither for married persons, nor tender complexions, nor for such at are employed in painful labours. It is true that upon some principal days of pennance, it may be used, with advise of a Discreet Confessor.

7. We must take the night to sleep in, every one as much as his constitution requires, to enable him to wake in the day time, and to spend it profitably. cably. And because the holy Scripture in a hundred kinds gives us the examples of the Saints; and natural reasons do ferionfly recommend the morning tous, as the best and most fruitful part of the day; and that our Saviour himfelf is named the Sun-rifing, and our B. Lady, the dawning of the day, I think it is a vertuous care to go to rest betimes at right, that we may wake and rife early in the morning: for certainly that time is the most quiet, and least perplexed. The very birds do then invice us to wake, and praise God: so that early rifing advantages both our health and piety.

8. Balaam mounted on his Affe, went to find Balaac, but became he had no good intention, the Angel waited for him in the way with a fword in his hand to kill him. The Affe that saw the Angel, stood still three sundry times, as restie; Balaam in the mean time beat her cruelly with his staffe, to make her go forward: until the filly beast, the third time falling star down under Balaam miraculously spake to him, saying: What have I done to thee, for which then hast beaten me now three

on he

いか

do

15

of

ile

CIP

ofin bly

feveral sime? and by and by Balua Eyes were opened, and he faw the At gel, which faid to him : Wherefore did thou beat the Affe? If the had not turn ed back from before me. I had killed the and faved her: Then Balaam faid the Angel: Lord I have sinned, for knew not that thou hadft placed thy fel in the way against me. Seeft thou Phil lothen, Balaam is the cause of the evil and he strikerh, and beateth his pod Aste, that could not do otherwise. I is just so with us : for this woman seed her: Husband, or her Child fick, and presently she runs to falling to this cloth, And to Disciplining, as Dav did in the like case. Alas my del friend, rhoubeatest the poor Asie, tho afflicted thy body, but it cannot help thy affliction, nor Divert Gods Swort drawn against thee. Correct thy heart which is an Idolater of this Hasband and suffereth a thousand vices in this child, and destineth it to pride, vanity and ambition. This man perceived himself to fall fouly into the fin of Luxury: inward remorfe commeth gainst his conscience with a sword in his hand to peirce it with a holy fear, and

i

Bo

W

m

th

W

1

V

2

g

1

i

t

refencly his theare doming to it felf, sich; Ab surfed flosh, ab treacherane ody thou hast betraged me: and preently he takes revenge upon his flesh with immederate fasting, excessive difiplining, insupportable Hair-cloths. O poor foul, if thy flesh could speak as, Balaams Ass did she would fay to thee; Wherefore miserable man dost thos strike me? it is against thy self (Omysou) that God armeth his vengeance, its thou that are guilty; wherefore does, thou lead me to wicked conversations > why dost thou employ mine eyes, my lipps, and my hands in lasciviousness Wherefore doft thou buly me with yain and wancon imaginations? have thou good thoughts, and I that have no evil motions: frequent thou chast perfons, and I shall not be provoked to lust. Alas, it is thou that throwest me into the fire, and yet thou wouldst not have me burn: thou puttelt smoke into mine eyes, and forbiddeft them to be distempered. And God donbiles in these occasions saith, beat, break, tear and shiver your hearts principally, for it is against them that my Anger is flirred up. Certainly to cure

cure the Itch, it is not so needs wash or bathe the body, as to put the blood, and refresh the liver: so cure us of our vices, it is good inder to mortishe the sless, but it is more a cessary persectly to purishe our affect ons, and refresh our hearts. But in a above all, let us be sure never to under take corporal austerities, but with a vice of our spiritual guide.

1

C

C

h

V

C

t

1

1

1

t

f

1

1

.

1

#### CHAP, XXIV.

## Of Company and Solitariness.

I. To seek company, and she it, are two extreams to be blamed in the devotion of men of the world, which is that whereof I discount to shun all companies, savoureth of disdain and contempt of our neighbour, and to seek after them is a sign of I dleness. We must love our Neighbour as our selves, and to shew that we love him, we must not avoid his company: and to resisse, that we love our selves, we must take pleasure with our selves, when we are in our selves, when we are alone.

alone. Think first of the folf (saith Semand) and then of others, Is then no occasion press thee, to go abroad into company, or to receive company at home, stay in the self, and converse with thine own heart: but is company come to thee, or any just cause invite thee to company, go in Gods name Philipphea, and see the Neighbour, with a cheerful heare, and

ur:

le-

out

a

3. There are some Conversations profitable for nothing, but only recreation, which are made meerly to divert

P

us from ferious affairs; for fuch though we must not be roo much addicted to them? yet we may spare them the leafure, feta pare for retieation. Other conversations, have civility for their end: as mutual vilits? and certain meetings? made to do ho nour to our Neighbour. Touching thefe, we ought neither to be superflicious in practifug them, not undiviin contemning them; but fliodelly comply with our duties therein to the lity and vanity.

4. There remain now the profitable Conversations, fich are those of devout and vertuous persons : "0 Philathen, it will be good for thee, to be often in these. The Vine planted amongst the Olive trees, beareth Oyly Grapes, which tafte of the Oilves : and the foul which frequent vertuous people, cannot but partak of their qualities. Drones alone can not make Honey, but by the help of the Beesthey make it: we are much advantaged in the exercise of Devo tion, by Conversing with Devout Pa fons.

(

i

th

la

### To a Devout Life Part. III. 311

s. In all Conversations, fincerity, fimplicity, mildness, and modelty, are fill to be preferred. There are fome that make no gesture, or mothat they offend the Company: and as he that would never walk, but telling his steps; nor speak, but singing; would be troublesome to other men; so they who affect an artificial carriage, and do nothing but in measure, are importunare to the Company; and in these, there is ever some kind of prefumption. Let a moderate mirth ordinarily predominate in our converta-tion St. Romnald. and St. Anthony are highly commended, that notwith-flanding all their aufterities, they had alwaies Mirth, Chearfulness, and Ci-vility in their Countenances and Dif-course. Rejoyce with them that Re-joyce. I say once again with the A-postle: Rejoyce always, (but in our Saviour) Let your modesty appear to all men. To rejoice in our Saviour, it is needful the cause of thy joy be not onely lawfull, but also decent: and this I fay, because there are some things lawful, which yer are not decent and

and to the end that thy modesty may appear, keep thy self from all insolency, which is always reprehensible. To give one a Fall, to black anothers face, to prick or pinch sathird, to hurr a mad man: are soolish, and insolent merriments.

6. But ever besides mental solitude, whereto thou mayst withdraw thy felf, even amidst the greatest conversations (as I have already declared) thou must love to be really and locally folicary: not to go to the defart or Wilderness, as St. Mary of Egypt, St. Paul, St. Anthony, Arfenius, and the other fathers of the Defart; but to be somtimes in thy Garden, or in thy chamber, or fome other place, where thou may it with most contentment retire thy spirit into thy heart, and recreate thy foul with good thoughts and holy Meditations, or by some good reading, according to the example of the great Nazienzen Bishop, who speaking of himself, saith: I walked my self, with my self about Sun setting, and passed the time upon the Sea shore: for I was went to use this ecreation to refresh my self; and to Make

To a Devout Life. Part. III. 313

shake off a little my ordinary troubles. And thereupon he discourfeth of the good meditation, which I mentioned in another place: and according to the example of St. Ambrofe, of whom St. Augustin saith; that he entring oft times into his chamber (for entrance was denied to no man) faw him reading, and having flayed a while, for fear of troubling him, he went away without speaking a word : thinking that the little time which remained to this great Pastour, for re-enforcing, and recreating his spirit, after the toyles of fo many bufinesses, ought not to be taken from him. So after the Apostles one day had told our Lord, how they had preached and laboured: Come (faith he) into the defart and repose your selves a while.

beneer apon fexival days, as

H

CHAP.

### CHAP. XXV.

## Of Decency in Attire.

I. CT. Paul admonisherh devour Women (and the same must be understood of Men ) to be attired in decent Aparel, adorning themselves with modesty and sobriety. Now the decency of Aparel, and other ornaments, depends upon their stuffe, fashion and cleanliness. Touching cleanlinels, it should be almost always alike in our Aparel, upon which as near as may be, we should not permit any kind of spots or foulness. Exteriour neatness, representeth in some fort, the inward; and God himself requireth corporal decency in those that approach near his Altar, and have the principal charge of devotion.

2. As for the stuffe and fashion of clothes, decency is to be considered according to the divers circumstances, of time, age, quality, company, and occasions. Men Aparel themselves ordinarily better upon festival days, according to the solemnity of the Feast which

is celebrated. In time of Pennance, as in Long, rich clothes are laid afide: at weddings, they put on wedding garments: at burials, mourning; at Court, men are better clad then at home. The married woman may, and ought to adorne her felf, when her husband is present, and defireth it: but if she do fo in his abtence, the will be asked whole eyes the delites to favour with that particular respect? We give more liberty of dreffing to young Maids, because they may lawfully defire to please many, although with no other intent then to gain one by hely marriage. Neither is it esteemed amis that Widows, who pretend marriage. dress themselves decently, fo they fhew no lightness: for having already been mothers of families, and passed through the griefs of widowhood, they are held to be of a more ripe, and feeled judgment. But as for those which are true Widows, not onely in body, but in heart, no ornament becometh them, but humility, modesty, and devotion: for if they defire to make men in love with them, they are not true Widows and if they defire it not, why do they

1

use the instruments? he that will not receive guells, must pull down the sign from his house. Old people are always ridiculous, when they make themselves gay, those follies are not tolerable, but

in youth.

3. Be neat | Philothea, let nothing be about thee loose, or ill pur on; it is a neglect of them with whom we converse, to come into their Company in uncomely Aparel. But take heed with all of affectation, curiosities, effectinacies, and vanities. As far as thou are able keep thy self always in simplicity, and modesty: for without donbt, it is the greatest ornament of beauty, and the best excuse for deformity.

4.S. Peter admonished young women especially, snot to wear their hair so carled and crisped intings and wreaths: but men who are so esseminates as to affect such vanities, are justly derided for Hermophrodites. And even women carried away with these vanities, are counted but weak in chastiry; at least if they have any, it appears not among so many toyes and levities. They say they intend no ill in these things: but I reply (as I have essewhere said)

# To a Devout Life. Part. III. 317

faid) that yet the Devil doth. I would have devout people apparelled best of all the Company: but yet with the least pompe and affectation; and (as it is said in the Proverb) I would have them adorned with gravity, decency, and honour. S. Lewis saith in one word, that each one should be apparelled according to his calling, so that good and grave men might not say; thou does too much, nor young persons say; thou does too little: but if young people will not content themselves with decency, they must submit to the judgment of the wise.

#### CHAP. XXVI.

Of Discourse.

And first how to speak of Gad.

Phistians make a great judgment of the health, or sicknels of a man, by looking upon his tongue: so our words are certain signs of the quality of our souls. By the words (saith our Saviour) thou shale to justified, and by thy words then shale be condemned: we lay our hand always

P 5

upon

upon the pain we feel, and employ out tongue in discoursing of that which we love.

2. If then Philothea, thou love God. thou wilt often speak of him in thy familiar discourses, with thy Neighbours, with thy friends, and with thy houshold servants. For the mouth of the just will meditate wildom, and his tongue will speak judgment. As Bees manage nothing with their little mouths but hony: To shall thy tongue be always sweetened with God, and shall find no greater pleasure then to fend through thy lips the praises and bleffings of his name; for fo they fay &. Francis was wont to fuck and lick his lips after he had pronounced the holy name of God, drawing from thence, the greatest sweetness in the world.

3. But speak alwayes of God, as of God, that is reverently, and devoutly: mot with a purpose to seem learned or sufficient, but with a spirit of mildness, charity, and humility; distilling as much as thou mayst (as it is said of the Spouse in the Canticles) the delitious thony of devotion and holy things, drop by drop, into the ears sometimes of

## To a Devout Life. Part. III. 319

one, somtimes of another; praying to God in the secret of thy heart, that it would please him to make this heavenly dew, pass into the heart of those that hear thee.

4. Above all things, perform this Angelical office, mildly, and fweetly; not by way of correction, but of infpiration. For it is wonderful how powerfully a fweet and gentle manner of proposing good things workers upon the hearts of the hearers.

s. Never therefore speak of God, and of devotion, by way of discourse and entertainment, but with arrention, and reverence: which I say, to make thee beware of a notable vanity, that is sound in many who make profession of devotion: they will upon every occasion utter hely and zealous discourses by way of complement, without considering what they do: and after they have spoken them, they imagine them selves to be such as their words declare them; which indeed they are not.

6

2

ef

30

s, 25

10

us op of

### CHAP, XXVII,

Of Civility intalk, and due Respect of Persons.

1. IF any one fin not in word ( faith St. James ) he is a perfect man. Beware thou atter not any unfeemly word; for although it proceed not from thee with an ill intention, yet they that hear it, may interpret it otherwise. An evil word falling into a weak heart, spreadeth it selflike a drop of Oyle, falling upon a piece of linnen, and fomerimes it feifeth upon the heart, that it filleth it with a thousand unclean thoughts, and immodest temptations. For as the poison of the body, entreth by the mouth; fo the poison of the heart, entreth by the ear : and the tongue which uttereth it, is a murtherer. For although peradventure the poison which it hath cast forth hath not wrought its effect, because it found the hearts of the hearers prevented with some preservative : yet that wanted no malice in the Tongue to commit the murther. And let no man fay, that

## To a Devout Life. Part. III. 321

that he thought no evil, for our Lord, who knoweth all thoughts, hath faid: that out of the aboundance of the heart, the mouth speaketh : and though we think no evil, yet the Devil thinketh enough: and ofttimes fecretly makes use of these wicked words, to wound some hearr. They say, such as have eaten the Herb Angelica, have always a sweet and pleasant breath: and they that have honefly and chaffity (which is an angefical vertue) in their hearts, have their words always pure, civil, and chaft. As for indecencies, and scurrillities, the Apostle will not once have them named amongst us, assuring us, that nothing, so much corrupteth good manners, as wicked discourse.

2. If uncivil words be uttered obscurely with wit and subtilty then are
they far more venimous. For as a
dart, the sharper it is, the more easily
it entreth into the body; so the more
sharp a wicked word is, the more it
pierceth the heart. And they that
esteem themselves gallant men, for
speaking such words in company, know
not indeed, wherefore conversation is
ordained; for they should be like

**fwarms** 

fwarms of Bees, gathered together, to make Hony of some pleasant and vertuous entertainment; and not like a nest of Waspes, who come together to suck corruption. If some fool speak immodest words to thee, make him know that thine Ears are offended with it, either by turning thy selfaway, or by some other means, as thy

discretion shall guide thee.

3. It is one of the worst conditions that a wit can have, to be a mocker: God extreamly hateth this vice, and hath heretofore made strange punishments thereof. Nothing is fo contrary to charity (and much more to devetion) as the despising and contemning of our neighbour : now derision and mockery, is never without this contempt, and therefore it is a very great fin: fo that the Doctours have reason to fay, that mockery, is the greatest offence that man can commit against his neighbour by words, for other offences are committed always with fome esteem of him that is offended, but this is done with scorn, and contempt.

4. As for jesting words, which are spoken by one, to another, with me-

To a Devout Life. Part. HI. 323

dest and innocent myrth, they belong to the vertue called Entropelia by the Greeks, which we may call, good conversation: by which we take an honest and pleasant creation, upon such frivolous occasions, as humane impersections do offer: only we must take heed of passing from this honest myrth to scoffing; for mocking causeth laughter in scorn, and contempt of our Neighbour: but myrth and drollery, provoke laughter, by an innocent liberty, considence, and tamiliar freedome, joyned to the wittiness of some conceipt.

er ol

e

IE

H

18

t

would speak with him after meals of great and weighty matters: it is not now a time to alledg texts (would he say) but to recreate our spirits with mirth and pleasant conceipts; let every man say decently what he will. This he said in sayour of the Nobility that were then about him, to receive sayour from his Majesty. But let us so pass our time, Philothea, in creation, that we take care to preserve holy Eternity, by devotion.

#### CHAP, XXVIII.

Of rash judgement.

1. Ildge not, and you shall not be judged (faith the Saviour of our Souls) condemn not, and you shall not be condemned. (No, faith the holy Apostle) judge not before the time, untillour Lord do come, who will reveal the secrets of darkness, and lay open the counsels of hearts. O how displeasing are rash judgements to God! the judgmentss of the children of men are rash; because they are not Judges one of another, so that in judging, they usurpe to themselves the office of our Lord. They are rash; because the principal malice of fin, dependeth upon the intention and counsel of the heart, which is a fecret of darkness tous. They are rash, because every one hath enough to do to judge himfelf, without presuming to judge his neighbour. To keep our selves from being judged; it is equally necessary, to judge our felves, and not to judge orhers : for as our bleffed Lord forbiddeth

deth us the one, so his Aposse enjoynerh us the other, saying: that, If we judged our selves, we should not be judged. But O God, we do the clean contrary: for that which is forbidden us, we cease not to do, judging our neighbour upon every occasion: and that which is commanded us, which is to judge our selves, we never pur in

practife:

2. We must use remedies against rash judgements according to their causes, There are some hearts harsh, bitter, and virulent by nature, which make also bitter whatfoever they receive; converting judgement (as the Prophet faith) into Wormwood, never judging their neighbour, but with rigour and bit-terness. These have great need to fall into the hands of fome good spiritual Phisitians for this bitterness of heart, being parural to them, is hard to overcome. And though in it self, it be no fin, but only imperfection; yet is it dangerous, because it introduceth, and canfeth to reign in the Soul rath judgement and detraction. judge rashly, not in bitterness, but in pride; imagining, that by how much

much they diminish other mens ho nour by so much they increase their own. Arrogant, and presumptuous Spirits, which admire themselves, and place themselves so high in their own estimation; that they look upon everything else, as base and abject. I am not as other men, faid the foolish Pharifie. Others have not this manifest pride; but take only a certain litfle satisfaction, to consider other mens evil, the better and more contentedly to favour the contrary good, wherewith they think themselves endowed. And this complaifance is to fecret, and so hard to be perceived, that without a good fight, it cannot be discovered; and they themselves that are touched with it, cannot know it, until it be shewed them. Others to flatter and excuse themselves, towards themselves, to mitigate the remorfe of their own consciences; very willingly judge other men faulty in the same vice, to which they find themselves addicted, or some other as great; beleiving, that the multitude of offenders make fins less blameable. Many accustom themselves to judge rashly, only for the

h

b

2

the pleasure they take to discourse, and make conjectures of other mens manners and humors, by way of exercifing their wits. And if by mischance, they happen upon truth in their judgement, boldness and a defire of continuing in this folly, increase so much, that they are hardly diverted from it. Others judge in pathon, thinking always well of what they love, and alwayes ill of what they hate; faving in one only case very admirable, yet true; wherein the excess of love provoketh, them to make an ill judgement of that which they love; a montruous effect, but proceeding always from an impure, infirm, troubled, and imperfect love; and this is Jealousie, which as every man knoweth, upon a meer look, upon the least smile in the world, condemneth the party beloved of difloyalty, or adultery. In fine, fear, ambirion, and other such infirmities of the mind, do ordinarily contribute towards the breeding of suspicious and rash judgements.

3. But what remedy? They who drink the Juice of the Herb in Ethiopia, called Ophinfa, imagine that they see them-

fee

eit

ap

fe

of

hi

t

th

fi

ta

ri

à

NP

n

1

V

I

themselves environed with horrible Serpents, and dreadful things: they who have swallowed down pride, envy, ambition, and hatred, think all things they fee faulty, and blameable. Those, to be healed, must drink wine made of Palms; and these must drink as much as they can of the facred wine of charity, to purge them of thefe humours, which cause them to make fuch perverse judgements. Charity is afraid to meet evil; fo far is the from feeking after it: when she meeteth it, the turneth away her face, and feems not to fee it; nay at the first noise of evil; the shutterh her eyes, that she may not fee it : and afterwards beleives with a holy innocency, that it was not evil, but only the shadow, or ghost of evil. And if she be forced to acknowledge it to be evil, inflantly the turneth away from ir, and endeavoureth to forget the form thereof. Charity is the foveraign remedy against all evils; but especially against this.

4. All things seem yellow to those that are sick of the Jaundies, and they say, that to cure them, they must wear Celandine under the soles of their

feet.

a a Definite Eller artis 1170 350

feer. The fin of rash judgement, is a spicitual Jaundies, and maketh all things appear faulty to their eyes, who are infected therewith: he that will be cured of it, must apply the remedies, not to his eyes nor to his understanding, but to his affections, which are the feet of the Soul. If thy affections be mild, fuch will thy judgement be: If charitable, thy judgement will also be charitable. I present thee with three examples: Isaac had said that Rebecca was his Sister: Abimelech saw him playing with her, that is making very much of her, and presently he judged the was his Wife: a malicious eye would rather have judged her to have been his Strumpet; or if the were his Sister, that he had been incestuous. But Abimelech, followed the most charitable opinion, that he could gather from such an action. We must always do the like, Philothea, in favour of our neighour so much as is possible: and if one action could have a hundred faces, we should always look upon the fairest. Our blessed Lady was great with child, and S. Ioseph perceived it plainly, but because on the other side, he faw

ees

faw her pure, holy, and angelical, h could not believe that the became will child by any means contrary to he fanctity; so that he resolved in forfaking her fecretly, to leave the judge ment of it to God. And though the argument were pregnant to make him conceive an ill opinion of the Virgin yet would henever judge her by it. and why ? because (saith the Spire of God) he was just. A just man, when he can no longer excuse neither the action, nor the intention of him, whom otherwise he knoweth to be an honest man; yet will not be judge him, but putteth the remembrance of it out of his mind, and leaveth the judge-Our bleffed Saviour ment to God. upon the Cross, though he could not, altogether excuse the fin of them that crucified him, yet did he diminish the the malice of it, alleaging their ignorance. When we cannot excuse the fin: ler us at least render it worthy of compassion; attributing it to the most tolerable canse we may, as to ignorance, or infirmity.

5. But may we never then judge our neighbour? No verily, never.

It

et

he

m

ari

no

le

if

O

th

f

de

0

te

2

n

V

1

I

To a Devont Life. Part. III 331 It is God that judgeth even malefacours in publick juffice. It is true, that he useth the voyce of Magistrates, to

make himfelf underflood by us : they are his Interpreters, and ought to pronounce nothing, but what they have learned of him, as being his Oracles : if they do otherwise, following their

own passions; then it is they indeed that judge, and consequently they shall be judged: For men are forbidden, (as they are men) to judge others.

6. To see, or know a thing, is not to judge it is for judgement, at least, according to the Scripture-phrase, presupposeth some little or great, true or apparent controverse to be ended: wherefore it faith; that they who beleive not, are already judged: because there is no doubt of their damnation. It is not then ill done, to doubt of our neighbour; no, for we are not forbidden to doubt, but to judge : yet ought we neither to doubt, nor suspect, but precisely so far, as reasons and arguments constrain us; otherwise, even doubts and suspicions, are rash.

7. If some evil eye had seen Ideob

0 h

n fe

C

t

d

k

iı

1

a f

t

C

t

t

t

t

1

57

kiss Rachel by the Well, or Rebeat receiving Earings and Bracelets from Eliezer, a man unknown in that Country : he would, no doubt, have though ill of these two paterns of chasting but without reason and ground; for when an action is of it self indifferent it is rash suspicion, to draw an ill confequence from it, unless many circum stances give force to the argument. It is also arath judgement to draw an argument from the action, to blame the person: but of this we will speak more clearly by and by.

8. In fine those that have care of their consciences, are not very subjed to rash judgement: for as Bees seeing mists of cloudy weather, retire to their hives, to order their Hony: fo the thoughts of good people never wander abroad upon doubtful objects or amongst the obscure actions of their neighbours; but to avoid fuch occafions, they retire themselves into the closer of their hearts, there to order the good resolutions of their own amendment.

9. It is the part of an unprofitable Soul, to busie her self in examining

other

To a Devous Life. Part. III. 333

other mens lives: I except fuch as have charge of others, as well in common-wealths, as in private families: for a great part of their conscience, consistent in watching diligently over that of others: let them then do their duty with love, and that done, let them keep themselves, within themselves in this particular.

### CHAP, XXIX.

Of Detraction.

2

Ò

Rash judgement breedeth disquiet, contempt of our Neighbour, Pride, Self-conceipt, and a hundred other most pernicious effects: among which, detraction hath the sirst place, as the true Plagne, of conversation. O that I had one of the burning Coals of the holy Altar, to touch the Lips of men, to the end their iniquities might be abolished and their sin cleansed, in imitation of the Seraphin, that purified the mouth of the Prophet Esay! he that could deliver the world from detraction, might free it from a great part of the sins of iniquity.

Q 2. Who-

2. Wholoever taketh unjuftly from his Neighbour his good name; beside the fin he committeeth, is bound to make reparation, though different ly, according to the diversity of the Slaunders: for no-man can enter into heaven with other mens goods and amongst all exteriour goods, a good name is the most pretions. Stannee is a kind of murther; for we have three lives; the spiritual, which confists in the grace of God: the corporal, which is in the Soul; and the civil, which confideth in our good name! fin depriveth us of the first: deathol the fecond; and detraction of the third, But a flaunderer by one blow of his Tongue, committeh ordinarily three murders; he killeth his own Soul, and his that heareth him, by a spiritual ho micide, and taketh away the civil life from him whom he flaundereth . for (as S. Bernard Saith) he that detracteth and he that hearkeneth to the detrock our, both of them have the Devil a bout them : for the one bath him in his Tongue, and the other in his Ear. They have whetted their tongues like ferpents, saith David, speaking of detractours:

now

I

1

1

ł

h

a

P

Ź

Ė

à

b

d

É

I

6

1

## To a Devour Eife Part. III. 333

now the ferpents tongue is forked (as Aristotle faith) and fors that of a destactour, who at once, flinger hand poifoneth the ear of the hearer, and the reputation of him whom he flaundereth. 1 conjure thee then (most dear Philothea) that thou never speak ill of any man directly, or indirectly : take heed of impoling falle crimes and fins upon thy neighbour inever discover his secret fins, nor aggravate those that aremanifest : never make evil interpretation of his good work; never deny the goodness which thou knowest to be in him, nor distemble it malitioully, not diminish it by words, for in all this thou shalt highly offend God: but most of all by false accusation, and denying the truth to the prejudice of thy neighbour, for it is a double fin, to lye, and to prejudice thy neighbour, both at once stand on how

1

4. They that to speak ill of another, make prefaces of honour, or mingle their discourse with facerious concerns, ethe most venimous detractours of . I protest (fay they) I love him, d in other things, he is a gallant in: but yet the truth must be told,

2 2

he

he did ill to commit such a treachery. She is a very vertuous maid; but she was surprized; and such like florishes. Sees, thou not this slight of theirs? He that would shoot in a Bow, draweth the arrow as near to himself as he can; but it is only to shoot it away with greater force. These detractours seem to draw their slaunders towards them selves, but it is only to shoot them away with greater force, that they may pierce deeper into the hearts of the hearers.

5. Detraction uttered by way of jefling, is the most cruel of all : for as the Hemlock is not of it felf a very violent but a gentle poison, and easily remedied; yet being taken with Wine, it is remidiless : so detraction which of it felf would pass lightly in at one ear and our at another, flicketh fast in the memory of the hearers, whentis couched in some subtile and merry jest : they have (faith David) the ver nome of Aspes under their lips. The finging of the Asp is scarce to be felt. and his venome at the first, breedeth delightful irching, by means of which the bowels and heart open themselves To a Devous Life. Part. III. 337

afterwardthere is no remedy, 200 10

S MASH

MANNE

A things the Alanda

6. Say nor, such a one is a Drunkard, although thou half feen him drunk a nor, he is an adulterer, though he have been taken in that fine not that fuchia one is an intefluous perla fon for having been found in that crime : for one only act giveth not the name to a thing. The Sun flood fill once in the favour of Iofuarvictory, and was idarkened another time; infayour of that, of our Saviour, byet hone will Tay, that the Simis immoveable, or dark, Noah was once drunk, and Lot another time ; and he also committed a great incest; wer neither the one; nor the other were Drunkards nor was the fatter an incestuous perfon; nor S. Peter a blood-shedder, for having once shed blood! nor a blasphemer, though he once blasphemed. To bear the name of a vice, or a vertue, iris necessiry to make a progress, and gain a habit therein it is an imposture to fay, one is cholerick; because we have feen him once angry; or a theife, because he hash once stollen. Although a man have been along time vitious, yet 8, Nove Q 3 :WOTTOM OTHE

we incut danger of lying, to call him a vitious person Simon the Leapen called Mary Magdalene a finner, because she had been so, not long before; yet lyed he, for the was then no more a finner, but a most holy penitenry and therefore our Saviour took her cante into his protection: The foolish Pho rifer held the Publican for a great finper, peradventilre for an unjust man; an adulteren, or ravisher : but he was much deceived of for at that wery time was vour of that, of our Saviour, beilifui ad 7. Alast fineerthe goodness of Con is fo great, that one whoment sufficeth to obtain, and receive his grace, what affurance camwe have, that he, who was yellerdaya finnessisolo do day zahe day past, ought not no sindae the day present : not the present, that which is paft; there is burthe taft which judgethall Welcanthenhevenfay, a man is wicked; without thanger of tyingerhic which we may fay! find yate war mil fpeak) is, that he did from anout aco, the lived ill fuch a cime, he dorhitt for the present; but we may draw no confequence from yesterday, to this day, nor from this day, to yesterday; much dels toto morrow. 8. Non

8. Now though we must be extreamly wary never to speak ill of our neighbour, yet must we take heed of an extremity, into which some do fall; who to avoid flaunder, commend, and speak well of vice. If thou find a flau aderer indeed; say not to excuse him, that he is a free and liberal speaker : Or of a notorious vain man, fay, nor, that he is gentile and neat : of dangerous familiarities; say not they are plain, and harmless follies : dissemble not disobedience, with the name of zeal : nor arrogancy, with the name of freedome; nor wantonnels, with the title of freindship. No dear Philothea, thinking to avoid the fin of flundering, we must not favour, flarter, or cherish other vices: but roundly, and freely speak ill of evil, and blame that which is blameable; for in this we glorifie God; fo that we obferve these conditions followings tow

9. To reprehend safely another mans faults, it is necessary that the advantage of him, of whom we speak, or of them to whom we speak, require it. I discourse before maids, of the indiscreet familiarities of such, and such,

4

which

which are manifestly dangerous: the extravagances of this or that person, in speeches, or gestures; which are plainly lascivious: If I reprehend not freely this evil, but rather excuse it, these tender Souls who hear me, will take occasion to let themselves loose to some such mischeise. Their prosetthen requireth, that I freely reprehend things at the instant, unless I may discreetly reserve this good office to a better opportunity, when I may less prejudice those of whom I speak.

10. Moreover it is requifite, that it belong to me to speak upon this subject; as when I am of the chief of the company, and that if I speak not, it would feem that I approve the vice; for if I be one of the least, then I must not undertake to censure, But above all, it is necessary, that I be exactly just in my discourse, and not say one word too much. For example, if I blame the wanton familiarity of this young man, and that young maid, bel cause it is too indiscreet and dangerous : O God, Philothea, we must hold the ballance so even, as not to make the fault heavier, no not one grain.

grain. If there be but only a weak appearance, I will fay no more; if but a meer indiscretion, I will give it no worle name; if neither indifcretion, nor probable appearance of evil, but that some malicious Spirit may have from thence taken occasion to speak ill; I will fay to, or nothing at all. My Tongue while I judge my neighbour, is in my mouth like a Resour in the hand of a Chirurgeon, that would cut berween the Sinews and the Muscles. The blow I give must be so just, that I say neither more nor less, then the exact truth. In fine ir must be our principal care, in blaming vice, to spare as much as may be the person in whom it is.

0

e

11. It is true, that of infamous publick and notorious finners, we may speak freely so, that it be with the Spirit of charity, and compassion, and sor in arrogancy or prefumption, nor so please our selves in the missortunes of others: which latter, is always the part of a poor & abject heart. I except always the declared enemies of God, and his Church; for those we must disparage as much as we can; as all Here-

05

ticks, Schifmaticks, and their Fornes, tors; it is charity to dry against the Wolfe, when he is among the Sheep, yea wherever he be; it is miss allow

12. Every one takes a liberty to censure Princes, and speak ill of whole Nations, according to the diversity of affections that men bear them? Philiphea, commit not this failt. for besides the offence to God, it may take

thee up a thouland quarrels.

on, make the acculation doubtful, if thou canst do it justly; if nor, excule the intention of the party centured: it that cannot be done; shew compassion rowards his frailty, divert the discount, remembring and putting thy hearers in mind, that they who offere nor owe all the thanks of it to God. Recal the detractour to himself by some mild, way, and speak some good of the party standered, if thou knowest any.

AND properties on more

# CHAP, XXX iv of or

## Other advises conching discourfe.

ous sincere, plain, innocent, and faithful: take heed of difficultation and deceir, for though it be not always good to tell all forts of truth, wer is it never lawful to oppose the truth. We ver accustome thy self to be wittingly, maicher by way of excuse, nor otherwise, remembring alwayes, that God, is the God of truth. If thou tell a lye unit was, and can't correct it at the instant, either by some explication, or reparation; sail not to do it: a true excuse hat much more grace and force, then a lye

prudently, and discreetly disguise and cover a truth, by some slight of discovers; yet must not that be filed, but in matters of importance, when the glory and service of God manifestly to quiteth it: in any other case, such creatist dangerous; for as the holy scripture sayeth; the holy shoft dwelleth not in diffembling and doubte spirit. No cite of the street and doubte spirit.

ning is fo good, as plain dealing : worldly wildom, and carnal craft, belong to the children of this world : but the children of God, walk uprightly, and their hearts is free from guile. He that walketh innocently (faith the wife man) walketh confidently. Lying, double dealing, and distembling, are always figns of a weak and poor Spirit. S. Augustine had said in the fourth book of his Confessions; that his Soul, and that of his friend, were but one Soul; and that his life was tedions to him, after the death of his friend, because he could not live by halfes; and jet, that for the Same cause, he was unwilling to dye, least his friend should dye wholly. These words afterward, feemed to him too artificial, and affectate, in so much as he revoked them in the book of his retractions, and calls them folly. Thou feeft, dear Philothea, how tender this holy Soul was of affectation in speech ? Surely Fidelity, Plainness, and Sincesity are great Ornaments to a Christian life : I have faid , I will take beed to my wayes, that I offend not in my Tongue. Set O Lord a match before my mouth, and a door, which may fout

713)

th

DO

gr

21

d

t

my lips, saith David. It is an advise of the holy King S. Lewis, to contradict no man, unless it were either sin, or great prejudice, to consent to him: and this is to avoid all quarrels, and disputes. But when it is necessary to contradict, or be of an opinion contrary to that of an other man; use great mildness, and dexterity, without forceing his spirit: for nothing is gained by rude contradiction.

3. To speak little, which is so much recommended by our wife forefathers) is not to be understood, that we must speak few words; but few unprofitable words : for in this matter of discourse, we regard not so much the quantity, as the quality; and in my opinion, we ought to fly both extreams, For to be too referved, and fevere, refuling to contribute to the familiar difcourse ufed in conversation; argueth either diftruft, or difdain; and on the other fide, to prate and babble always, and give neither leifure, nor opportunity to others to speak in turn , favoureth o shallowness and deviry. Val Vinco 1011

4. St. Lewis held it not good, to whisper in company (especially at the table

others to suspect that ill is spoken of them. He that is at table (saith he) in good company, and bath any thing morry and pleasant to utter, let him speak, that all the company may hear him: if it be a thing of importance, let him not speak of it at all.

af

# mildade, and descente, without force-

Of Pastimes, and recreations: and sirst

fical lew words; but few unarolliable T. Tis necessary formimes tore-I fresh our spirits, and our bobies also with some kind of recreation. S. John the Evangelift (as Caffian faith) was found by a huntiman with a Partridge upon his filt, which he made much of for his recreation : the huntiman asked him, how he being a nian of fo great efteem, could take delight in to poor and trivial a thing : and St. John answered: wherefore doe't thou not carry thy bow alwayes bent? the huntiman replyed; if it should be always bear, it would lose its force, and beid 1

### To a Devout Life. Part. III. 347

become unuleful. Wonder not then (laid the Apolite) if I formit mes release the rigour, and arrention of my fpirit, to take a little recreation, that I may afterwards return with more vigour to contemplation. It is doubtless a vice, to be to fevere, harth, and rigorous, as neither to allow our felves nor permit to others any kind of lawful recreation.

2. To take the ayre, to walk, entertain our felves with merry and
friendly discourses, to play on the Lute,
and other instruments, to sing, to go a
hunting; are recreations so harmiels,
that to use them well, there needs ble
ordinary discretion, which give thevery thing order, place, season, and meafure.

3. Those Games, in which the gain serves for a price and recompence, for the dexterity, or industry of the body or minde; as Tennis, Baloone, Pale, Maisle, running at the Ring, Chesse, Tables, are of themselves good, and lawful: only excess is to be avoided, either in the sime employed in them, or in the sum that is played for because aftoo much time be spent in them, they

are no more recreation, but bufinel and neither mind nor body are refreshed, but contrarywise both are tired and supified. Having played five or fix hours at Cheffe, the Spirit is altogether wearied and toyled. To play long at Tennis, is not to recreate the body, but to ruine it : and if the fumme which is played for, be roo great, the affections of the gamefters become inordinate: and besides, it is an unjust thing, to hazard fo much upon abilities and industries of so little importance and so unprofitable, as those of play. Bit above all Philothes, take heed thou fet not thy affection upon this for how lawful foever any recreation be, it is a vice to fet the heart and affection uponit, to long after it, or to trouble and vex thy felf with it.

fervestiate place and recompence.

redicated ride by a distribution of

oring a self-control of the Character of the control of the contro

1

# To a Devous Life. Part. III. 349

#### Tions, acitiXXXII e Charle

#### Of Prohibited Games.

D Laying at Dice, Cards, and fuch like Games, wherein the gain depends principally upon chance, are not only dangerous recreations (as are dances) but fimply and naturally evil; and reprehensible: wherefore they are forbidden by all laws, as well Civil, as Ecclefiaffical. But thou wilt fay, what great harm is there in them? The gaine is not made in these Games according to reason; but according to fortune, which falls often upon him who by ability or indufiry deferveth nothing: reason is then offended in that. But thou wile fay, we have fo agreed it : that ferves indeed to shew, that he who wins, does no wrong to the reft, but warrants neither the agreement, nor the game from being unreasonable : for the gaine which ought to be the reward of indufiry, becomes the recompence of fortune, which deferves none at all, fince it no way depends upon us. Besides, thele

この、 ないまな むいにたいれ

tions, and are made to that end; ye they are not so, but rather tyring buff. ness: for how is it not business to keep the Spirit bent and wound up to the height by continual attention, and vexed with perpetual unquietness, apprehensions, and solicitude : is there any attention more irksome, and me lancholick, then that of Gamesters and therefore at play, we must not fpeak, nor laugh, nor cough, for few of giving offence. In fine, there is m pleasure acplay, but in winning; an this pleasure is it not unjust, since it can nor be had but by the loss and displet fure of our friend : certainly this con tenement is infamous. For thefethre reasons are these games prohibited. 2. The great King S. Lewis hearing that the Count of Anjou his Brother and Monfiur Gautier of Nemours were at play, arose sick out of his bed, an went staggering to sheir chambers, and taking the Tables, Dice, and part of the mony, cast them all out at win dow into the Sea, and was much moved at them. The holy and chaft & egrepresenting her innocency to Go UE

these games bear the name of recres

ti

C

0

f

a

2

To

fi

i

1

1

I

.1

d

:3

7

i

3

1

9

of this argument on Thousand the Lord, that Inhave hever converted

them are nothing wastamen diw

of the d

bewell dulixxx QAAHO occurent

which thou can toot well excuse, thou or distinct and at her passing and at her passing remains a distinct or well or language that the passing a second or dered a wich modelly.

Ances and balles in their o shi Drown riacure are things indiffetent sour as they are ordinarily infed, they incline much ton evil; and confequently are full afidangeriii They are used by night, in darkness, and obfairity: and it is very cafe to flide ob. foure and victions accidents into a futjed locapable of evilorathed watch tong incheir patimies, andnaffe grands lofe the mornings, and by confequence the opportunity of ferving God 189 In a word, it is alwayes fotty to change day into night; fight into darkhefs, and good works into wantonnels 111Every one driverh who had! canythither most vanity : and vanity is so great a disposition to depraved affections, and dangerous, and reprehentable loves, that all those mischies are easily engendred in dances. 2. I

P

Y

8 ę

ſ

t

000

£

i

a 9

1

1

r

t

i

V

1

1

(

20 I fay of dances, Philorhea, 45 PH ficians fay of Mushroms ; the beft, them are nothing worth a yet if the wift needs eat Mushroms, be sure the be well dreft: if upon fome occasion, which thou canft not well excuse, thou mufigo to a ball, fee that thy dance ! well ordered. But how much it be well ordered? with modesty, gravity, and hopest intention.

3. Ear but feldome, and fittle d Mulhtoms (fay the Philieiaps:) h be they never for well dieffed; the quantity makes them poylonom Dance little, and very feldome Phil thea, otherwise thou purtest thy fe in danger to become affectionate to Mushroms, according to Pla being fpongy, and porous, do cafe draw infection to them, fo that bein near Serpents and Toads, they receive venime from them. Maskes, dances and other night-meetings, ordinarily attract the vices and fins of the tim into one place, as quarrels, envy, fcol fing, and wanton loves, and as the exercises open the pores of the bod to they also open the pores of heart; by means whereof if any St on bai be le

nent taking the advantage breath into

pent taking the advantage, breath into the ear some wanton word, or lascity yious discourse; or if some Basilish glance and unchast look, or immodest eye, the heart thus opened, is easily seized on, and poysoned. O Philothea these impertinent recreations are dordinarily, dangetous; they distract the Spirit of devotion, weaken the forces, make charity cold, and stir up in the Soul a thousand evil affections: and therefore they are to be used with great discretion.

C) 10, 00 km m

Mushroms we must drink Wine: and I say, that after dancing, it is necessary to use good and holy medications, to hinder those dangerous impressions which the vain pleasure taken in dancing, may have left in our mind. But what meditarions?

masque, many Souls did burn in Hellandire for sins committed in dancing, or by occasion of it. 2ly. Many religious, and devout persons, were at that it very time in the presence of God singuing his praises, and contemplating his beauty. Oh how much more happing

A

fo

al

ar ui

ti

21

al

q

n

B

Ć

t

P

C

t

(

ly, was their time spent, then think 31y. While thou were dancing, many Souls departed out of this world in great anguish, many thousand men and women foffered great pains, in their Beds, in Hospitals, in the Street, by the Gout, Stone, and burning Per vers. Alas! they have had no real and wife then have no compation them > And thinkel thou not, the one day, thou that groan, as they did, whilft others shall dance, as thou didff 4ly, our bleffed Saviour out-Lady, the Angels and Saints beheld thee dancing : aby how did they pitty thee fee ing thy heart basied in these trisles and so attentive to this trash. sly. Alas, whilst thou wert, there the time is pall fed away, and death is come nearer, fee how he mocks thee, and calls the to his dance, in which the groans of thy friends that be the mufick, and where thou thale make but one flep from life to death. This dance is the true passime of mortal men, since by it we pals in a moment, from time to eternity of joys or pains. I have let thee down these few confiderations? God will suggest better to thee, fithou CHAP fear him.

To a Decommender Park III 353

# the are not for when we are then the interference of the control contr

# At what times we may play and dance;

I. O make playes and dances lawful, we mustuse them for recreation, not for affection; for a hort time, not till we be wearied, and tired with them: we must also use them seldom, for otherwise we turn recreation into business. But in what occasions may we use playing, and dancing ? just occasions of dancing, and moderate playing are more frequent: those of the unlawful games, more rare : and fuch games also are much more blameable, and dangerous. Bur in one word, dance and play according to the rules I have prefcribed thee, when to comply with civil company thou shalt find it fit in wisdom and discretion. For complyance as a branch of charity, maketh indifferent things good; and dangerous, tolerable and even taketh away the mischief from those things that are in some sort evil: and therefore games of hazard, which orberwise would be reprehensible

ble, are not so, when we use them in just complyance. All o

2. I was much pleased to read in the life of S. Charles Boromeus, the he complyed with the Suiffers in some things, where in otherwise, he was very severe : and that S. Ignative of Loyola, being invited to play, refuled it not. S. Elizabeth of Hungary played, and danced sometimes, and was present at meetings of recreation, without prejudice to her devotion, which was so deeply rooted in her foul. that as the Rocks about the Lake of Rietta, grow greater by beating of the waves: so her devotion increased among pompes and vanities, whe etc her condition exposed her. Great fires are made bigger by the wind, but little ones are foon blown out, if we carry them not covered.

of the try, make the residence of the age

kna sidarsko: porsenab ed. book

Merchan, For comply

1 January 1 de

6

N

n

fo

vi

m

di

th

W

le

ac

gt

in

or

he

M

#### CHAP, XXXV. a or mid.

That we must be faithful both in great

6

ie i- o at ut ie

1. He facred Spoule in the jon 25 L Canticles faith, that his sponse hath stoln away his heart with one of her eyes, and one of her hairs. Now among all the exteriour parts of mans body, none is more able, be it for the workmanship, or for the activity, then the eye, nor none more mean, then the hair. Wherefore the divine Spoule would have us know, that he accepts not only the great works of devout persons, but even the least and meanest and that to ferve him, according to his liking, we must take great care to ferve him well, not only in great and high things, but also in low and abject, we may equally by the one and the other, rob him of his heart by love.

a. Prepare thy self then, Philothen, to suffer many great afflictions, year Martyrdome it self for Gods sake: resolve to give them all that thou esteem-

R

est most pretious, when it shall please him to take it, Father, Mother, Husband, Wife, Brother, Sifter, Children yea even thine own eyes, and thy life! for to all this thou oughtest to prepare thy heart. But as long as his divine providence sends thee not afflictions so fensible and heavy, and requires not thine eyes, at least give him thy hair? I mean, suffer meekly small injuries fuch little inconveniences and inconfederable losses, as happen dayly: for by the means of fuch little occasions, managed with love and charity, thou Shalt gain his heart entirely, and make inchine own. These little dayly chirivies, the Head-ach, Tooth-ach, Rheum, the humour of a Husband, a Wife, the breaking of a Glass, this contempt, or that fcorn, the lofs of pair of Gloves, of a Ring, a Handker chiefe, any little inconvenience in go sing late to bed and rifing early to pray to communicate, the little fhamefall ness we have in doing some acts of de vocion in publick : briefly all thefe little sufferings, accepted, and embrace for the love God, do infinitely please his divine goodness, who for one glas

i

e

8

h

n

k

n

Ce

at

m

m

ha

gi

hu

di

re

th

of water, hath promised a Sea of selicity to his Servants. And because these occasions offer themselves every moment, the well managing of them, will be a great means to heap up spiritual Treasures.

0

3. When I read in the life of S. Katherine of Sienna, fo many raptures, and elevations of spirit, so many wife saye ings, and even Sermons made by her; I doubted not but that with this fair eye of contemplation she had Rollen away the heart of her heavenly Spoufe: but I was no less pleased to find her in her Fathers Kirchin turning the Spit, mending the Fire, dreffing Meat, kneading Bread, and doing the meanest offices of the house, with a courage full of love and charity towards God: and I esteem no less the little and humble meditations which the made amongst these mean employments, then the extalies and raptures the had so often, which peradventure were given her, only in recompence of this humility and bjection. And her meditations we much: when the prepared meat for her father, the imagined that the prepared it for our Saviour, like

R

S. Martha, and that her mother was in place of our blessed Lady and her Brothers insteed of the Aposles; in this fort exciting her self to serve in spirit all the Court of heaven, and imploying her self with great delight in such low services, because she knew it was Gods will. I have brought this example, Philothea, that thou may he know of what importance it is, rightly to direct all thy actions, be they never so mean, to the service of his divine

Majesty.

4. Wherefore I earnestly counsel thee, to imitate this couragious woman, whom the great King Salomos so highly commendeth: she set her hand (as he saith) to high generous, and important things: and yet didained not to handle the Distasse and Spindle. Put thou thy hands to great things, exercising thy self in prayer and meditation, in frequenting the Sacriments, endeavouring to beget the love of God in souls, to insufe good inspirations into hearts; and it word, to do great and excellent go works, according to thy calling: but withat sorget not thy Distasse and Spindle;

that is, practife these low and humble vertues, which like slowers, grow at the soot of the cross; as serving the poor, visiting the sick, care of thy family, with the works depending thereupon, and use herein all profitable diligence, which wilbkeep the from idleness; and amongstoall these things, mingle such considerations as It have related above of S. Katherine.

in

n-

in

it

is

A

14

er

90

0-

du

er

15,

ad

present themselves but seldome; but little ones, are ordinary: now he that shall be faithful in small matters (saith our Saviour) shall be set over great things. Do all things then in the name of God, and they will be well dones whether thou dost ear, drink, sleep, recreate thy self, or turn the Spir, so than knowest how to manage thy business well, thou wilt profit much in the fight of God, doing all these things in true conformity to his will.

R 3

CHAP.

#### CHAP, XXXVI.

10

A

na

Ť

t

p

t

h

h

d

P

PPdantar

i

t

¥

cap.

That we must keep our mind just and resonable.

our reason; and yet is it a rare thing to find men who are truly reasonable; because self love or dinarily puts us out of the way of reason, leading us insensibly to a thousand kinds of small, yet dangerous injustices, and partialities: which like the dittle Foxes in the Camicles, destroy the Vines: for, because they are tittle, we regard them not: and because they are many, they cease not to an moy us very much.

about to speak, are they not partial and unreasonable; We accuse our neighbours in small matters, and excuse our selves in great: we would fell very dear, and buy very cheap: we defire that justice should be executed in an other manshouse, but mercy and connivency in our own: our words must be well taken, but we are

### To a Devout Life. Part. III. 363

captions and touchy at those of others: we would have our neighbour leave us his goods, taking our moneys but is it not more reasonable, that he should keep his goods, and leave us our mony? we take it ill that he will not accommodate us; hath he not more reason to be troubled at us, for desiring to incommodate him?

3. If we affect one exercise, we dilpife all others, and quarrel with every thing that pleaseth not our own fancy. If there be any of our inferiours which have no good behaviour; or that we have once taken a dillike against him, do he what he will, we take it in ill part, and never cease to vex and perplex him. Contrariwise, if any man please us by a better behaviour, he can do nothing but we will excuse it. There are vertuous Children whom their Pa? rents can scarce abide to look upon because of some bodily impersections and many vicious that are their favourites, for some corporal handsomnessin all things we prefer the rich before the poor, although they be neither of better condition, nor fo vertuous : bay we prefer them that are best clad, We

R 4

pl

in

ŗi

în

1

th

th

n

ri

t

tl

f

t

D

1

q

t

t

6

y

F

1

1

1

defire to have our own dues exactle but that others should be gentle in de manding theirs. We keep our ow ranck very precisely; but would have others humble and complying. complain eafily of our neighbour; but none must complain of us. That which we do for others, always feems to very much: but what others do for i feems nothing. In a word; we are like the Partriges in Paphlagonia, which have two hearts; for we have one mild, favourable, and courteous hear towards our felves, and another hard fevere, and rigorous heart rowards on neighbour. We have two ballances one to weigh our own commodities, with all advantage possible, the other to weigh those of our neighbours with as much disadvantage as we can. The Scriprure Cayeth, Deceiptful ligs, hay [poken in heart, and heart, that is to fee they have two hearts: and to have two weights, the one heavy, wherewith to receive in, and the other light where with to deliver out, is abominable in the fight of God.

4. Philothen, be equal and just in thy actions: fet thy felf always in the

place

To a Devout Life. Part. III. 365 place of thy neighbour, and put him in thine; and so shall thou judge aright. Make thy self the seller in buying, and the buyer in felling, and thou shalt be sure to sell and buy justly. All these injustices are small, because they oblige not to restitution, in as much as we exceed not the limits of rigour in what is for our advantage; but, they cease not to oblige us to mend, them; for they are great defects in reafon, and charity: and when all is done, they are but meer fanfies of gain. For a man loseth nothing by living generously, nobly, and freely, with a royal, equal, and liberal heart. Forget not then, Philothea, often to examine if thy heart be fuch towards thy neighbour, as thou wouldest have his towards thee, if thou wert in his place: for this is the point of true reason. Trajan being blamed by his friends, for making the Imperial Majesty too accessible, sayed: And ought not I to be Such an Emperour towards private men, as

I would defire an Emperour to be towards

me, if I were a private man.

#### CHAP, XXXVII.

miking bost, modeless will

#### Of Defires.

n

d

etthis

E Very one knoweth that we ought to refrain from defiring vitious things: for the defire of evil makes us evil. But I say yet more, Philothen, defire not those things, which are dangerous to the foul, as Dancing, Gaming, and other such pastimes: nor honours, and offices; no por vilions, nor extalies; for there is much danger of vanity, and deceit in all such things. Desire not things which are far off; that is, such as cannot happen in a long time, as many do, who thereby do weary and distract their hearts unprofitably, and put themselves in danger of great disquier. If young man defire earnefily to be prowided of some office before the time come; to what purpose I pray serveth this If a Married Woman, defire to be a Nunne, to what purpole If I defire to buy my Neighbour goods before he defire to fell them; lose I normy labour in this defice if being fick, I defire to preach, or to

To a Devont Life. Part. III. 367

lay Masse, to visit others that are sick, and to perform the exercises of those who are in health, are not these vain desires, since it is not then in my power, to effect them? And in the mean time these unprofitable desires fill up the place of others, which I should have of being patient, resigned, well mortified, very obedient, meek, and mild in adversities; which is that which God would have me practise at that time: but we commonly long like women with child, who desire Cherries in Autumne, and Grapes in the Spring.

2. I can no way approve that a perfon ingaged in any employment and
vocation should desire an other kind of
life, then that which agrees with their
duty; or busie themselves in exercises
incomparable with their present condition; for it consumes the heart, and
makes it unable for its necessary duties.
If I desire the solitude of a Carthusian,
I lose my time; for this desire supplies
the place of that which I ought to have
to employ my self well in my present
office. No, neither would I that one
should desire better wit, or better judg-

ments

t

1

ment: for these desires are but vain, and fill the place of that which every one ought to have of managing his own, such as it is. Nor would I that one should desire those means to serve God, which he hath not, but that he faithfully employ those which he hath. Now this is to be understood of desires which distract the heart; for simple wishes, if they be not too frequent, do no harm at all.

3. Defire not croffes, but in proportion to the patience wherewith thou hast supported those which have been alteady sent thee. For it is an abuse to defire martyrdome, and not to have the courage to bear an injury. The enemy often provokes us to ardent defires of things absent, and such as we shall never obtain: thereby to divert as from present objects, wherein (how mean soever ) we might much profit our felves. We fight with the monsters of Affrica in imagination, and in the mean time, for want of attention we fuffer our selves in effect to be flain by the little Serpents that lie in the way. Defite not Temprations, for that were rathness: but employthy heart

in expecting them couragiously, and to defend thy self from them, when

84

Ch

e,

C

h

S

0

1

e

C

t

they shall come, med 4. Variety of meats (especially if the quantity be great) doth always overcharge the stomach, and if it be weak destroys it : Overcharge not thy foul with multitude of thoughts: neither worldly, for those will raine: nor yet spiritual, for those will perplex thee. When the foul is purged, and finds her felf free from ill humours. the hath an earnest appetite to spiritual things, and as if the were famished, ferreth her defire upon a thousand sorts of exercises of piery, of morrification, of pennance of humility, of charity, and prayer. Philothea, it is a goodlign to have so good an appetite; but confider whether thou canst well disgest all that thou defireft to eat. Choose then by advice of thy ghoffly father, amongst so many defires, those which may be practifed, and put them prefently in execution, and make thy uttermost profit of them : that done, God will lend thee others, which thou shalt also pradise in their feasons. and so not lose thy time in unpro-

fitable

firable defires. I say not that we should less any good defire; but that we should produce them in order; so that those, which cannot presently be effected, may be locked up in some corner of our heart, till their time come; and in the intrim, we may practise those which are already ripe, and in season. This I speak not only for spiritual persons, but also for secular, without which we cannot live, but in great solicitude, and unquietness.

#### CHAP, XXXVIII.

Advertisements for Married Persons.

Arriage is a great Sacrament, I say in Iesus Christ and in his Church; it is honourable to all, in all, and through all: that is, in all its parts: to all; because even Virgins themselves ought to reverence it with humility: in all, because it is equally holy in rich and in poor: through all, because its beginning, end, postrathe form, and matter, all are holy. Its the Nursery of Christianity which peopleth the earth with saithful some

### To a Devont Life. Part. III. 371

to accomplish the number of the electinheaven: So that the confervation of marriage, is most important to the common wealth, as being the spring,

and fountain of all its rivers.

CHL - TOH

2. I would to God that his most dear fon were invited to all marriages, as he was to the marriage in Cana, then the wine of Bleffing and Confolation would never want there: for the reason why there is but a little of that wine at first only, and none afterwards, is ; because instead of our Saviour, we invite Adonis; and Venus, inflead of our Lady. He that would have his Lambs fair and spotted, as Tacobs were, must like him, set parti-coloured Roddes before the sheep, when they meet to engender: and he that would enjoy a happy fuccess of his marriage, should always lay before him the worth and sanctity of this Sacrament. But alas, instead of that, we have a thousand disorders in pastimes, feathing, and immodest discourse: it is no mervail then, if the success of the marriages be answerable. Above all I ex-hort married persons, to that mutual dove, which the holy Ghost commandeth

eth to such in the Scripture. O you that are married, it is nothing to fay. love one another with a natural love for Turtles do that: nor with a humane love, for the Heathens have practifed that kind of love; but I fay with the great Apostle: You that are married, love your wives, as lesus Christ loved his Church. And you wives, love your husbands, as the Church loveth her Saviour. It was God that brought Eve to our first father Adam, and gave him her for his wife: it is also God, who with his invisible hand, hath tied the knot of the holy bond of your matriage, and hath given you to one ano. ther: why do you not cher. ifh one another, with a love intirely holy, facred and divine.

1

1

glue be good, cleave so fast one to the other, that you may sooner break the peeces in any other place, then where they were joined. But God joyneth the husband to the wife with his own blood, for which cause this union is so strong, that the soul should rather separate

To a Devout Life. Part. III. 373 parare it felf from the body of one and

the other, then the husband from the wife. Now this union is not chiefly meant of the body, but of the heart,

the affection, and love.

4. The second effect of this love, ought to be the inviolable fidelity of the one to the other. Seals were antiently graven upon rings which were worne upon the fingers, as the Holy Scripture it self testifies. See then the fecret of the ceremony made in marriages. The Church by the hand of the Prieft, consecrates a ring, and giving it, first to the man, testifies that the seals his heart, by this Sacrament, to the end that neither the name, nor the love of any other woman may enter in there, fo long as she liveth, who hath been given to him. Afterward the husband puts the ring into his wives hand, that the likewise may understand, that her heart ought not to harbour affection to any other man, so long as he shall live upon earth, to whom our Saviour there giveth her.

5. The third truit of marriage, is, the lawful generation, and education of children, It is great honour to you that

are married, that God refolving to multiply fouls, which may blefs, and praise him for ever, makes you cooporate in so worthy a work, by the production of bodies, into which he insufes souls, like drops from heaven.

6. Conserve then, you husbands? tender, constant, and hearty love to wards your wives; for the Woman was taken from that fide of man, which was nearest his heart; to the end, that the should be loved by him heartily, and tenderly. The weaknesses and in firmities of your wives, corporal, o fpiritual, onght not to provoke you to any neglect; but rather to a sweet and affectionate compaffion; fince God hath created them fuch, to the end the depending upon you, you should there by receive more honour and respect; and that you should have them in such fort for your companions, that nevertheless, you should be their heads, and superiours.

7. And you, O wives, love the hufbands whom God hath given you, tenderly and heartily: but with a love full of respect, and reverence: for therefore did God creare them of a sex more

vigorons,

d

b

b

tl

g

fi

p

iı

i

n

S

6

Y

t

1

t

### To a Devont Life. Part. III. 375

vigorous and predominant : therefore did he ordain, that the woman should be depending upon man, bone of his bone, and flesh of his flesh, and that fhe should be made of a rib of him, and taken from under his arm; to fhew, that the thould be under the hand, and guiding of her husband. And all holy Scripture Arially recommendeth to you this subjection; which notwithflanding the same Scripture renders eahe, not only commanding you to apply your selves with love; but ordaining also to your husbands, to exercise it over you with great charity, tenderness, and gentleness: Husbands, (faith St. Peter) behave your selves discreetly towards your Wives, as weaker Veffels, bearing them bonour, and respect.

8. But while I exhort you more and more to encrease this mutual love, which you owe one to another, beware you change it not into jealouse, For it often happens, that as Worms breed in the ripest and most beautiful Apples, so jealousie grows in the most ardent and vigorous love of married people; of which it spoyls and corrupts the substance, breeding by little and little

01

ti

b

n

F

9

little strifes, dissentions, and divorces Surely jealouse never comes where love is mutually founded upon true vetue: and therefore it is an infallible mark of a love somewhat gross, and fensual, and which hath happened into place, where it hath mer with a weak and inconstant vertue, subject to di-Aruft. It is then a kind of boafting of friendship, to desire to excel it by jes. lousie: for jealousie may well be a sign of greatness and groffeness of love, but never of the goodness, purity, and per fection of it : fince perfection of long presupposeth an affurance of the vertue of that which we love, and jealouse presupposeth the uncertainty of it.

9. If you desire, O Husbands, that your Wives should be faithful to you give them a lefton by your own example. With what face (fath S. Gregon Nazianzen) can you exact chastity your wives, when you your selves live an chastly? how can you require of them that which you give them not? will w have them chaft? behave your felou chaftly: and (as S. Paul faith) let ever ry man know, how to possess his own wifsel in holiness. For if on the contra you your selves teach them loose behaviour, no marvel if you receive dishonour in their perdition. But you O woman, whose honour is inseparably joyned with your honesty and chastity, be jealous, of this your glory, and suffer no kind of wantonness to blemish the whiteness of your reputation.
Fear all kind of assaults, be they never folittle; suffer not any wantonness near you: who foever shall praise your beauty, and behaviour, hold him fufpected, for he that commends the ware which he cannot buy, is ordinarily tempted to steal it. But if to your praise any one shall adde the dispraise of your husband, he ofters you hairous injury; for it is evident, that he, not only teeks your ruine, but accounts you already half loft; fince the bargain is half made with the fecond Mero chant, when one is disgusted with the

she and oak it of a go at the file

DI TO OF MAN POR

now wear many Pearls in their Ears, taking pleasure (saith Pliny) to hear the ratling which they make in touching one another. But I who know, that Isaac, that great servant of God, sent pretious earings, as the first pledge

of his love, to chaft Rebecca, jude that this mystical Ornament, he nifies that the first part which a husban fhould take possession of in his wife and which his wife fhould loyally keep for him, is her ears; to the end that no other language, or noise should enter therein, but only the sweet and pleasing raptling of chast and model words, which are the orient Pearls of the holy Gospel: for we must always remember that our Souls are poyloned by the ear; as the body, by the mouth, 11. Love, and loyalty joyned toge ther, beget alwayes familiarity and confidence : and therefore the Saints of God have always used many reciprocal embraces in their marriage, embraces truly amorous, yet chaft; tender, yet innocent. So Isaac and Rebecca, the most chast married couple of ancient times, were feen through window to embrace one another, in fo much, as although there was no immodesty, yet Abimelech judged thereby, that they could not be other then man and wife. The great S. Levil equally rigorous to his own fleth, and tender in love to his wife, was Amolt blamed

6

'n

it

F

910

Ab

£

2

£

1

1

7

(

d

blamed for too much kindness: though indeed he rather deserved praise, in being able to subdue his warlike, and contagious spirit to these small duties, requisite to the conservation of conjugat love: for although these little demonstrations of pure and free affection, bind not the hearts; yet they bring them near together, and serve for an agreable disposition to mutual conversation.

fe, ep at

ld

be fi:

of

ys d L - d s -

12. St. Monica being with child of great St. Augustine, dedicated him often times to Christian religion, and to the fervice of Gods glory: as he himfelf witneffeth, Taxing that, he had already tafted the Salt of God, in his Mothers womb. This is a great example for Christian women to offer up to his divine Majesty the fruits of their wombs, even before they be come into the world: for God who accepteth the. offerings of an humble and willing heart, commonly seconds the good affections of mothers at that time : witness Samuel, St. Thomas of Aquin, St. Andrew of Fiefola, and divers others. The mother of St. Bernard, (2 mother worthy of fuch a Son) fo foon as her chil-

children were born, took them in he arms, and offered them up to Tells Christ: and from thence forth loved them with respect, as things consecrated, and entrusted to her by God which succeded so happily to her, that in the end they all seven became most holy. But children being once come into the world, and beginning to have the use of reason; their Parents ough to have an especial care, to imprint the fear of God in their hearts. The good Queen Blanch performed this fervent ly towards her Son King Lewis; for the often faid unto him: I had much rather fee thee die before mine ein then fee thee commit one only mortal fin. Which remained so engraven in the Soul of this holy child; that (as he himfelf said) not one day of his life past, wherein he did not remember it; endeavouring as much as he was able to practise this divine doctrine. Races, and generations, in our language, are called houses: and the Hebrews call generations of children, the building up of a house: for in that sense it is faid, that God built houses for the Midwives of Egypt, Now this is to Thew

1

t

6

(

i

f

I

T

C

A

al

h

6

0

tt

n

th

fo

Vi

fr

S

h

pe

th

ſc

To a Decome Life. Part. 111. 381

thew, that to make a good house, is not to fill it with store of worldly treasures; but to bring up children in the sear of God, and exercise of vertues, wherein no pains nor travail is to be spared for children are the crown of the Parents. So St. Monica with such servour and constancy songht against the evil inclinations of her Son St. Augustic, that having sollowed him by Sea and Land, she made him more happily the child of her tears, by conversion of his Soul; then he had been of her blood, by generation of his bocy.

t

e

Ř

e

d

Ė.

10

h

13,

10

n-A,

D-

to Sis,

re

all de is he

CO

13. St. Paul leaveth to women the care of their houshold, as their portion: for which cause many hold this true opinion, that their devotion is more profitable to the family, then that of the husbands; who, being not so frequently resident amongst the servants, cannot by consequence so easily frame them to vertue; and therefore Salomon in his Proverbs, maketh the happiness of the whole houshold, to depend upon the care and industry of that couragious woman, whom he describeth.

14. It is wiftten in Genesis, that

Isac seeing his Wife Rebecca barren, prayed to God for her; or according to the Hebrew, prayed our Lord over against her; because the one prayed on one side of the Oratory, and the other, on the other: so the prayer of her Husband made in this manner, was heard. The greatest and most fruitful Union berween man and wife, is that, which is made in holy devotion, to which they should draw on one another by emulation. There are fruits (as the Quince) which because of their sharpness, are nor pleasing, except they be preferved with Sugar; others, because of their tenderness, cannot be long kept, unless they likewise be preserved; as Cherries, and Appricocks: fo women should wish that their husbands were preserved with the Sugar of devotion; for a man without devotion is a creature most severe, harsh, and rugged; and husbands ought also to wish that their wives were devout because without devotion, a woman very fraile, and subject to fade and fa invertue. St. Paul faith; that theur beleiving man is faultified by the belein ing woman; and the unbeleiving woman

A

B

no

m ba

St

in

Fe

ma

Cul

We

and

the

con

din

maj

fes,

To a Devout Life Part. III. 383

by the beleiving man: because in this straight bond of marriage, the one may easily draw the other to vertue: but what a blessing is it, when the faithful man, and wife, do sanctifie one another in the true sear of God?

15. To conclude, the mutual sup-

porting of one another, ought to be fo great, that they should never be both at once angry, that there should be no strife, nor dissention between them. Bees cannot rest in a place, where Ecchoes, or redoublings voices are heard: nor can the Holy Ghoff certainly, remain in a house, where are frifes, debates, contentions; and unquietness. St. Gregory Nazianzen witnesseth that in his time married persons made a Feast upon the aniversary day of their marriage: truly I could with that this cultome were introduced, so that it were not with preparations of worldly, and fenfual recreations; but that, the husband, and wife, confelling and communicating that day, should recommend to God with more thenor, dinary fervour, the progress of their marriage, renewing their good purpoles, to la chifie it more and more by

mutual love and loyalty, recovering firength in our Saviour to support the burthen of their vocation.

### CHAP, XXXIX.

Of the bonesty, and chastity of the

be immaculate, as the Apostle saith; that is to say, exempt from immodesty, and prosane uncleaness: so was marriage first instituted in the earthly Paradise; where until that time there had never been any disorder of concupisence, or unclean things. There is some resemblance between the pleasures of lust, and those of eating: for both of them have relation to the sless, though the first for their brutal violence are called simply carnal. I will then explicate, that which I cannot say of the one, by that, which I may say of the other.

as then earing meetly to nourish us folutely good, holy, and commanded; so that which is requisite in marriage

To a Devout Life. Part. III. 385 for generation of children, and multiplication of people, is good, and most holy; for it is the principal end of

marriage.

3. To eat, not for nourishment of life, but to preserve that conversation and complyance, which we owe one to another, is a thing very just and honeste so the mutual and lawful facisfaction of the parties joyned in holy marriage. is called by S. Paul, a debr, and fo great a debt, as he permitteth neither party to exempt themselves from it, without free, and voluntary confeat of the other; no not for the exercises of devotion (which made me fay, that which I faid concerning this, in the chapter of holy Communion:) how much less then may either party exempt themselves from this debt, for capticious pretentes of vertue, for anger, or disdain.

4. As they that eat for the duty of mutual conversation, ought to eat freely, and not as it were by force; and to endeavour to shew an appearite to their meat: so the marriage debt should always be payed faithfully, freely, and as it were in hope of procreation, al-

S 3 though

though for some respect there may be

no ground of fuch hope.

5. To ear, not for the two former reasons, but meerly to content the appetite is tollerable; but not commenfor the meer pleasure of the sensual appetite, cannot be a sufficient object, to make an action commendable; it is well if it be tolerable.

6. Now the excels in eating, confifteth not inche quantity only, but a fo in the manner of eating. ftrange (dear Philothea) that Honey fo wholesome, and so proper a food to Bees, should nevertheless be so novfome to them, that fometimes it make them fick, as when in the fpring the eat too much of it; for then it gives them the Flux, and sometimes kills them without remedy; as when they are behonnied with it about their head and wings. Certainly nuprial commerce, which is so holy, just, commendable, and profitable to the common wealth; is notwithstanding in some cafes dangerous : for sometimes it infecteth the Soul with venial fin, as in case of meer and simple excess: and fomerimes it killeth the Soul by mor-

raf

## To a Devout Life. Part. 111. 387

tal sin; as when the order appointed for procreation of children is violated, and perverted; in which cafe, as one fwarveth more or less from the order, so are the fins more or less hainous, but alwayes mortal. For procreation of children being the principal end of marriage, one may never lawfuly depart from the order which that end requireth; though for some accident, it cannot at that time be effected; as when barrenness, or former being with child, do hinder the generation : for in these occurrences, corporal commerce doth not cease to be holy, and just, so that the rules of generation be kept, no accident whatfover being able to prejudice the law, which the principalend of marriage hath imposed. The infamous and execrable act committed by Onan in his marriage, was detestable before God, as the holy Text of the 28. chapter of Genesis testifies. And although certain Hereticks of our days, a hundred times more blameable, then the ancient Cynicks (of whom St. Hierom speaketh upon the Epistle to the Ephesians) affirm, that it was the perverseintention of that

I

1

1

1

t

ŀ

1

t

1

a

2

t

f

1

that wicked man, which displeased God yet the Scripture saith otherwise, land assureth us in particular, that the thing it self which he did, was aboming

ble in the fight of God.

7. It is a true mark of a fordid, abject and infamous spirit, to think of meat and feeding before the time of eating: much more when afterwards one meditates upon the pleasure he took in eating, entertaining himself therein by words and thoughts, and wallowing his mind in the remembrance of the fenfual delight he received in swallowing those morsels, as they do, who before dinner have their mind on the Spit, and afterwards in the Dishes: men worthy to be the Skullions of a Kitchin, who make God of their Belly, as S. Paul Saith. Perfons of honour, never think of the table but in fitting down, and after dinner wash their hands and mouth, to loofe both taft and smell of what they have eaten, The Elephant is but a great beaft, yet is the most worthy of all the rest, and hath more understanding. I will tell you an argument of his goodness: he never changeth his female, and 10-

# To a Devout Life. Part. III. 389

- if it

tell

loveth her tenderly which he hath chosen, with whom notwithstanding he coupleth not, but from three years, to three years, and that only for five days, and so secretly, that he is never feen in the act; but the fixth day, he theweth himself again; and then thefirst thing he doeth, is to go directly to some River, where he washes all his body entirely, not willing to return to his companions, till he be purihed. Are not these good and honest humors in fuch a beaft? by which he invites married persons not to retein their affections engaged in those fenfual, and carnal pleasures, which according to their vocation they have exercised: but when they are past, wash their heart and affection from them, and purge themselves as foon as they may, that afterward with all freedome of mind, they may pradife other actions more pure and elevated. In this advise consisteth the perfect practise of that excellent doctrine of S. Paul, to the Corinthians: The time is (hort (faith he) it remaineth that they who have wives, be as if they had them mot. For according to S. Gregory he hath

5 5

a wife, as having none, who in taking corporal pleasure with her, is not for that diverted from spiritual exercises. Now what is said of the husband, is understood mutually of the wife:let thefe that use the world (faith the same Apofile) be as though they use it not. Le every one then we this world according to his calling, but in fuch fort, that engaging not his affection therein, he may be as free, and ready to ferve God, as if he had used it not at all. It is the great misfortune of man (faith St. A. gustine) to defire to enjoy those things, which he should only use, and only to use those things, which he should enjoy : we ought to enjoy spiritual things, and only use corporal things : of which when the use is turned into enjoying our reasonable soul is also converted into a brutish, and bestial soul. I think I have said all I would say, and made my felf understood, without fayin that, which I would not fay.

# CHAP. XL. glab sails

### Instruction for Widdows.

ST. Paul instructeth all Prelats in the persons of his Timothee, saying a honour those widdows, which are widdows indeed. To be a widdow indeed, these

things are required.

1. That not only she be a widdow in body: but in heart allo, that is, that the be resolved with an inviolable resolution to keep her felf in the flate of chaff widdowhood. For those who are widdows, only untill another opportunity of marriage present it self, are not separated from men, but only in respect of bodily pleasure; for they are already joyned to them, according to the defire of their heart. But if the true widdow, to confirm her felf in the state of widdowhood, thall offer to Godher body, and her chastity by vow, she shall adde a great ornament to her widdowhood, and make her resolution secure. For seeing that after her vow, it is not in her power to leave her chasticy, without for-Cak-

saking heaven, she will be so jealous of her defign, that the will not fuffer so much as the least thought of marriage to flay in her heart, one onely moment: so that this facred vow, will put a strong separation between her foul, and all manner of projects, contrary to her resolutions. St. Augustin counselleth this vow very earnestly to a christian widow: and the antient, and learned Origine goeth much farther: for he exhorteth married women to yow and dedicate themselves to a chast widdow-hood, in case their husbands die before them: to the end that among the sensual pleasures which they may have in their marriage, they may also enjoy the merit of chaft widdowhood by means of this anticipated promise. The vow maketh the work done in performance of it, more atceptable to God, encreases courage to put them in execution, and gives to God, not only the good works, which are the fruits of our good will, but dedicates likewise to him the will it self, as the tree of all our actions. By fimple chastiry we lend our body to God, recaining notwithstanding a liberty, to Subjet

# To a Devout Life. Part. III. 393.

subject it when we will to sensual pleafure: but by the vow of chastity, we make him an absolute, and irrevocable guift of our body, without referving to our felves any power of revocation thereby happily rendring our felves flaves to him, whose bondage is berter then all command. As I now infinitely approve the advice of those two great persons, so could I wish that those fouls which are so happy, as to follow it, would do it prudently, holily, and firmly, having well examined their forces, invoked heavenly inspiration, and taken the counsel of some wife and deyour directour : for fo all will be done profitably.

2. Besides that, it is necessary that this renouncing of second marriage, be made to no other end, then for the more pure and entire dedication of the affections to God, and to join the heart firmly to that of his divine Majesty: for if the desire to leave the children rich, or any other worldly respect retain the widdow, in her widdowhood, she may perhaps be commended for it, but not before God: since in his sight nothing can truly merit praise, but that which

which is done for the love of him. It is further necessary that a widdow, to be truly a widdow, be separated, and voluntarily deprived of all prophane pleasures: for the widdow which livets delicionfly (faith S. Paul) is dead, while the liveth. She that would be a widdow. and yet delights to be woed courted to be at balls, and feafling, to be perfumed, neatly drest and trimmed, is a widdow alive in body, but dead in foul. What importeth it whither the fign of the house of Adonis, or prophane love, be made with white feathers in fashion of a plume, or with black Cypreis, spread like a net round about the face? yea often the black is put with advantage of vanity over the white, to ferve for a foil: for the widow having made trial of that fashion wherewith women can please men most, casts the more dangerous baits into their fanfies The widdow then which liveth in thele fond delights, is dead being alive, and speaking properly, is nothing but an Idol of widdowhood.

3. The time of pruning is come, the voice of our Turtle hath been heard in our land, saith the Canticle. All that

## To a Devout Life. Part. III. 395

will live devoutly, must prune and shave away all worldly superfluities: but this is principally necessary to a true widdow, who like a chast Turtle, comes fresh from bewaiting and lamenting the loss of her husband. When Naemy returned from Moab to Bethlehem, the women of the town, who had known her when the was first married, sayed one to an other; is por this Noemy? but the answered: call me not Noemy I pray you (for Noemy fignifieth comely and well-favoured ) but call me Mara, for our Lord hath filled my foul with bitterness; which she said, because her hufband was dead. Even so the devout widdow, will never be called orefleemed either fair or comely, contenting her self to be such as God will have her to be, that is to say, humble and lowly in his eyes.

4. Lamps with sweet Oile, cast a fragrant smell when they are put out: so widows, whose love hath been pure in their Marriage, send forth a sweet persume of vertue and chastity when their light (that is their husbands) is extinguished by death, To love

10

ry thing amongst women: but to love him so well, as after his death to hear of no other, is a love which appertaineth only to true widdows. To hope in God, whiles the husband serves for a support, is not so rare; but to hope in God, when one is destitute of this support, is very commendable. Wherefore it is easie to know in widdowhood, the perfection of vertue, which a wo-

F

ti

ne

Ch

fo

pr

fre

te

ve

wi ly

man had in marriage.

s. The widdow that hath children which have need of her care and conduct, principally in matters concerning their fouls and ferrling their course of life, neither can, nor ought in any wife to abandon them: for the Apostle St. Paul, faith clearly, that they are obliged to take that care of their children, which their parents had before of them. and that if any have not care of those which belong to them, and principally of their own family, they are work thaninfidels. But ifher children be in flate to need no more her guiding then should the gather together all he affections and thoughts to employ them purely and entirely to advance them

# To a Devout Life. Part. III. 397

them in the love of God.

6. If some absolute necessity oblige not the conscience of the true widdow to outward troubles, as fuites in law; I counsel her to avoid them altogether, and to use that order in managing her affairs, which is most quiet and peaceable, although it feem not fo profitable. For the fruits of troubles must be verv great, to countervail the bleffing of a holy tranquility; befides wrangling pleas and process, distract the heart, and often open a gate to the enemies of chastity: while to please them; whofe favour they feek, they are forced to use such behaviour, as is neither futable to devotion, nor pleasing to God.

7. Let prayer be the widdows continual exercise; for seeing she ought now to have no other love, but to God, she must have almost no discourse but for God. And as the iron, which by the presence of the Diamond, is hindred from following the Loadstone, leaps after it so soon as the Diamond is removed: so the heart of the chast widow, which could not well give it self entirely to God, nor follow the invitation

of his divine love, during the life of her husband, ought immediately after his death, to run with fervour to the sweet odours of those heavenly persumes, saying in imitation of the sacred Spouse? O Lord, now that I am all mine own, receive me for all thine: Drawme after thee, and I will run to

n

P

W

th

th

0

th

H

fo

T

2

is

tic

E

to

La

th

fo

fa

th

61

t's

fo

G

er

the perfume of thy ointments.

8. The vertues proper to a holy widow are, perfect modefty, renouncing of all honours and precedency in meetings, titles, and all forts of vanities: , serving the poor and the fick, comforting the afflicted, infructing young Maids in devotion, and making themselves a perfect pattern of all vertues to young women. Cleanliness and plainness, must be the two ornaments of their apparel: Humility and Charity, the two ornaments of their actions: fincerity and mildness, the two ornaments of their eyes: and Christ Jesus Crucified, the only love of their hearts, In summe, the true widdow is in the Church a little violet of March, which fends forth an incomparable (weetness by the fragrancy of her Devotion, and keeps her self always hidden under

### To a Devout Life. Part. HI. 399

der the broad leaves of her humility, and by her modest colours testifies her mortification: the grows in green wilde places, and desires not to be importuned with the conversation of worldly persons, the better to preserve the freshness of her heart, against all the heats, which the desire of riches, of honour, or of fond loves might bring thither. She shall be blessed (saith the Holy Apostle) If she persevere in this fort.

te

.....

g. I could say many other things upon this subject; but I shall have said all in advising of the widdow, who is tender of the honour of her condition, to read attentively the excellent Epistles which great St. Hierom wrote to Furia, Salvia, and all those other Ladies, which were so happy as to be the ghostly children of so great a father; for nothing can be added to that he sayeth, but only this admonition; that a true widdow ought never to blame, nor censure those who passe to the second, yea, to the third, and fourth marriages: for in some cases, God so disposeth of them for his great-

er glory. And that this doctrine of our

pre-

ob

yo

yo

yc

je

predecessors be ever before her eyes that neither widdowhood, nor virginity; have anyother place in heaven then that which is assigned them by humility.

### CHAP, XLI.

## A Word to Virgines.

O Virgins, if you pretend to ten-poral marriage, keep your first love inviolably for your first husband. In my judgment, it is great decept to prefent inflead of an entire, and fincere heart, a heart overworm; racked, and tyred out with love But if your better fortunes call you to a pure and chast spiritual marriage; andthat you defire to dedicate for en your Virginity to God, keep you loves the most tenderly you can for this heavenly Spouse, who being puring it felf, loves nothing so much as purity: and to whom are due the full fruits of all things, but principally of our love. St. Hieromes Epiffles will furnish you with all advices necessary for you. And fince your condition obliged

obligeth you to obedience, choose you a guide, under whose direction you may with more holiness, dedicate your heart and body to his Divine Majesty.

OF THE

# INTRODUCTION

Containing necessary infructions at grant thempore

## CHAPTER. I.

That we must not regard the if the so

Ofcon as the child en of inis world, that portocive that thou demett to embrace a spiritual

for

ith of will are



fife, they will dicherts against the chousend arrows of ide tales and exactions. The most maticious will brand thy change with hypocrific, difficulting, and superstitutes they will after the world solutions.

To

th

fri

the wi

so lo

de

af

li

fa m

li

ill

ion a con

you may with n

naibeth stoff HE direction

# FOURTHPART

OFTHE

## INTRODUCTION

Containing necessary Instructions against the most ordinary temptations.

#### CHAPTER. I.

That we must not regard the discourse of the Children of the World.

of this world, shall perceive that thou desirest to embrace a spiritual

life, they will discharge against thee a thousand arrows of idle tales and detractions. The most malitious will brand thy change with hypocrisie, dissimulation, and superstition: they will tell thee, that because the world looks

To a Devout Life. Part. IV 403

ill upon thee, and is not thy friend, thou presently runnest to God. Thy friends will strain themselves to make thee a world of remonstrances, very wise and charitable (as they imagin.) They will tell thee, thou wist fall into some melancholly humour; thou wist lose thy credit in the world, and render thy self insociable; thou wist grow old before thy time; thy domestical affairs will suffer thereby; thou must live in the world, as one in the world: salvation may be obtained without so many mysteries; and a thousand such like impertinences.

2. Philothea, all this is but vain and foolish pratting. These people regard neither thy health, nor business. If you were of the world (saith our blessed Saviour) the world would love that which were his: but because you are not of the world, therefore the world haterly you. We have seen Gentlemen and Ladies pass a whole night, nay many nights together, at Cards and Chesse; and is there any attention more dull and melancholly then that? and yet worldlings say not a word, friends nevertrouble themselves at that; but for

one hours meditation, or rifing in the morning a little earlier then ordinary to prepare our felves to communion every one runs to the Phistian to cue us of Hypocondriack humours, and the Jaundies; we may spend thirty nights in dancing, and none complains of its but for watching one Christmass night, every one coughs, and cryes out of his belly the next morning. Who seem not, that the world is an unjust judge,

favourable, and partial to its own children, sharp and rigorous to the children

1 1

I i i

ſ

f

dren of God. 3. We can never be upon good termes with the world, but in casting our felves away with it; it is impossble for us to content it, it is too fanraffical. Iohn came neither eating m drinking, (faith our Saviour) and p fay, the Devil is in him. The Son of man came eating and drinking, and ye fan behold a glutton, and a drinker of wim. Ir is most true, Philothea, if we comply with the world, and give our felve a liberry to laugh, to dance, and to play with it, it will be scandalized : if we do not fo, it will accuse us of hy pocrifie, or melancholly. If we make OUL

our felves brave, the world will interpret it to some ill end: if we be carefefly clad, it will account us mean and abject spirits : our mirch will be calted dissolution, our mortification, fullenness: and looking upon us with a malitious eye, we can never be acceptable to it. It aggravateth out imperfections, publishing them for fins; our venial fins, it maketh mortal, and those of frailty, it raises to fins of malice. Where charity is benign, (as St. Paul faith) the world is malicious; where charity judgethill of none, the world, on the contrary, judgeth ill of all; and not being able to accuse our actions, it accuses our intentions: so that have the Sheep horns, or no, be they white, or black, the Wolf will not spare to devoure

them, if he can.

4. Do what we can, the world will fill oppose us: if we be long at confession, it will wonder how we can have so much to say: if we stay but a while, it will say, we have not confest all, it will observe all our motions, and for one only little word of choller, it will protest that we are insupportable. The

care

care of our affairs will feem to it cover toufness, and our meekness filly ness. But as for the children of the world; their choler, is generosity their avarice, is good husbandry; their familiarities, honourable entertainment: the Spiders always destroy the

work of the Bees.

s. Let us let alone this blind world. Philothea, let it cry as long as it will like an Owl to disquiet the Birds of the day:let us be firm in our defigns, confant in our resolutions ; our perseverance will demonstrate whether it be in good earnest that we have sacrificed our selves to God, and reduced our selves to a devout life. Comets, & Planets are almost of an equal brightnels in appearance; but Comets foon vamilh away, being but flying fires, where as Planets have a lasting clearnes. Hipocrifie, and true vertue, have great resemblance in shew, but one is easily known from the other: because Hypocrifie lasteth not long, vanishing like smoak, but true vertue is always firm and constant.

6. It is no small help towards the securing of our devotion, to suffer re-

proaches, and calumny in the beginning of it; for by that means we avoid the danger of pride, and vain glory, which are like the Midwives of Egypt, appointed by the infernal Pharach, to kill the male children of the Ifraclites the very day of their birth. We are crucified to the world, let the world be crucified to us: it accounts us fools, let us esteem it mad.

#### CHAP. II.

That we must alwayes have a good cou-

11

[s

.

at ly

riful and delectable to our eyes, dazels them notwithstanding, after they have been long in darkness. Before we be grown samiliar with the inhabitants of any country, let them be never to courteous and stiendly, yet we find our selves somewhat strange amongs them. It may be, Philothea, that upon this change of life, divers resuctations will arise in thy heart and that this great and general sarewel, which thou hast given to the sollies and vanicies of the

2. It will trouble thee at the full (it may be) to forfake that glory which tools and flatterers gave thee thy vanities: but wouldest thou los that eternity of true glory which God will give thee? The vain trifles and pastimes, in which thou hast employed thy former years, will present themfelves again to thy heart, to intice it, and to cause it to return to them: but can thou renounce this bleffed Eremity, for fuch deceitful trafh? Beleive me, if thou persever, thou wilt quickly find such cordial sweerness, so pleasant and del cious, that thou wilt confess, that i world hath nothing but gall in com rison of this Honey; and that one di of devotion, is better worth, then ! thousand years of worldly life.

of Christian perfection is exceeded bigh: O my God (faist thou) how the

# To a Devont Life. Part. IV. 409

I be able to climb it up? Courage Philother, when the little young Bees begin to take shape, we call the .1 Nymphs, and then they cannot fly to the sweet flowers, nor to the hills, and neighbouring mountains, to gather Honey, but by little and little, feeding upon the Hony which the old oves, prepare for them, these little young ones get wings, and flrengthen themselves, fo that afterwards they fly to gain their living all over the country. It is true, we are now but little Bees in devotion. and not able to fly up fo high, as we defire, which is even to the height of Christian perfections but yet we begin totake shape by our defires and resolutions and our wings begin to grow. We. must then hope that we stall be one day spiritual Bees, and able to fly : in the mean time, let us live upon the Hony of so many good instructions, as ancient devout persons have lest us, and pray God to give us wings like a Dove, that we may not only fly, during the time of this present life, but also rest in Eternity of that to come.

### CHAP. III.

Of the nature of tentations, and the difference between feeling them, and consensing to them.

Figure to thy felf Philothea, a young Princels extreamly beloved of her husband: and that fome wicked man, to feduce her, and defile her marriage bed, sends her some infamous messenger of love a treat with her about his mischerous design : firthis messenger proposet to the Princels the intencof his Mi fler: fecondly the Princels approves, or disapproves the proposition and melfage : thirdly the either confenceth, o retufeth. So the world, the flesh, land the devil, seeing a Soul espouled to the Son of God, fend their temptations and fuggestions, by which, first, fin is propounded to her : secondly, the is either pleased or displeased with the motion thirdly the either confents, or refuses which are in summe, the three steps to descend to wickedness, temptation, delectation, and confent. And though thefe

## To a Devout Life. Part. IV. 411

these three actions, are not so manifestly discerned in other kinds of sins; yet are they palpably seen in all great, and enormous sins.

2. Though the temptation of any fin what soever should last all our life, it could not make its unpleasing to the divine Majesty, so that it delight us. not, and that we give no confene to iv. Thereason is because in removation. we are not active, but piffive : and fince we take no pleasure in it, we can have no guilt of it. St. Paul inffered a long time the temptations of the flesh, and yet was so far from being unpleasing to God for it, that on the contrary, God was gloffied thereby. The bleffed St. Angela de fulgino, felt fuch vehement temptations of the flesh, that the moveth to compation, when the relates them . great likewife were that temptations which St. Francis, and St. Bennet suffered; when the one caft himself naked into the thorns, and the other into the snow to mirigate them : yet they lost nothing of the grace of God, for all thar, but augmented it.

3. Thou must then be very coura-

T 4

and

and never yeild thy felf as vanquished io long as they displease thee. ferve well the difference between feeling and confenting to temptation; which is, that we may feel them, though they difplease us: but we can never consent to them, unless they please us, fince pleasure ordinarily serveth as a step to consent. Let then the enemies of our falvation present to m as many baites as they will; let them wait always at the dore of our heart to get in ; let them make us as many provocations as they lift: but as long u we have a resolution to take no please fure in all that, it is not possible that we can offend God, no more then the Prince, (Husband to the Princes which I have represented) can be difpleased with her for the message sent to her, if the have taken no pleasure in it, Yet there is this diffrence between the Soul, and this Princels, in this particular, that the Princess having heard the unchaft proposition, may if the please drive away the messenger, and hear him no more : but it is not always in the power of the Soul, not to feel temptation, though it be alwayes in her POWCE

power nor to confent to it; for which cause, although, the tempration, should last and persever a long time,

yet can it not annoy us, fo long asic

displeasethius. actou bus bris. at elle elvive

as there are two parts of our Soul, the one Inferiour, and the other Superiour, and the other Superiour, and the Inferiour followeth not, always the Superiour, but acts by it felf) it [happens oftentimes, that the Inferiour part taketh delight in the temptation without the confent, nay against the will of the Superiour. This is the dispute and the war which the Aposle S. Pani describeth, when he saith, that his slesh tebelled against his spirit; that there is alaw of the members, and a law of the spirit; and such other things, we

a great fire coal covered with affect who so cometh ten or twelve hours after to deek fire, finds none band fittle in the midth of the hearth, and that very dard to be son d; yer there is was, fince where it is tound and with it all the other coals already dead; re kindled le is just so with having which is our spiri-

T .

tual life, amongst great and violent temptations. For temptation casting her delectation into the inferiour part covereth all the foul (as ir seemeth) with ashes, and reduces the love of God into a narrow Room: for it appeareth not any where but in the midft of the heart, in the center of the spirit and yet it feems not to be there, and we have much adoe to find it, but there it is, fince, howfoever all may be in diforder in our foul, and in our body, yet we recein a resolution never to confent to fin, nor tempration: and the delectation which pleaseth the outward man, displeaseth the inward, so that though it encompass our will, yet it is not within it: by which we fee that fuch delectation is contrary to the will; and being fo, can be no fin, in

#### CHAP. IV.

Two good examples upon this subjett.

1. I T concerns thee so nearly to up derstand this well that I will span no labour to explicate it more at large. The young man, (of whom St. Hieras speak

To a Devout Life. Part. IV. 415

fpeaketh) who being laid most dilicately in Silk upon a fofe bed, was provoked by all forts of unclean touches and inftigations of a lascivious woman, who lay with him of purpole, to flagger his conflancy: must be nor needs feel ftrange motions of the flesh > his fenses, must they not be feized with delectation, and his imagination extreamly polfest with the presence of those volupruous objects ? yes doubrlefs, and yet amongst so many troubles, in the middest of such a terrible form of remptations, and so many lusts which encompals him, he restified sufficiently, that his heart was not overcome, and that his will gave no confent; for his spirit perceiving so general a rebellion against it, and he having no part of his body at command but his Tongue, he bit it off with his teeth, and spit it in the face of that filthy woman, who tormentedhis foul more cruelly by her luft, then all the Executioners could ever have done by the greatest tormenes: for the Tyrant dispairing to vanquish him by pains, thought to overcome: him by these pleasures. Z. The

36

t-

fo

et es

2. The History of the combat of Katherine of Sienna in such an occasion is very admirable, the substance of it followeth. The Devil had permission from God to affault the chaffiry of this holy Virgin with the greatest fury than he could; with this exception, that he should not touch her. He presented then all kind of unchast suggestions to her heart : and to move her the more, coming with his companions in form of men and women, he commited a thousand kinds of immodesties, and uncleannesses in her fight, adding most obscene words and invitations. And although all these things were exteriour, nevertheless by means of the fenses, they pierced deep into the heart of the Virgin, which (as her felf confessed) was even brim-ful of them, fo thar nothing remained free but only the meet superion will, which was not shaken with this tempest of uncleanness, and carnal delectation, And this lasted very long till one day out Saviour appearing to her, Are faid unto him: where were thou my fweer Saviour, when my heart was foll of log eat darkness and un leanness? and he anTo a Devout Life. Part. IV. 417

answered; I was within thy heart, my daughter. And how (replyed the) couldest thou dwell in my heart, where there was so much impurity? canst thou dwell then in such unclean places? And our Saviour said: tell me, did these thoughts of thy heart bring thee pleafure, or sadness; bitterness or delight? most extream bitterness and forrow, fayed the. And our Saviour replyed; who was ir then that put this exceeding bitterness and forrow into thy heart, but I, that lay there hidden in the middeft of thy fout? Beleive me daughter, had I not been there present, these thoughts which furrounded thy will, and could not prevail, had doubtless overcome it, and entred in, and had been received by thy free will; and fo had be ought death to thy foul. But because I was within, I armed thy heart with this bitterness, and this relistance; by which it opposed the tempration, as much as it could; and not being able to perform what is defired, conceived a vehement dipleasure, and deadly haved against temptation and against it self: and so these troubles-were a great merrit and advantage to thee, and

d

0

t

and an exceeding increase of thy wer-

3. Seeft thou Philothea, how this fire was covered with afhes? and that temptation and delight were even entred into the heart, and had encompassed the will? which only affitted by her Saviour, made relistance by griefs, by displeasures, and detestations of the evil suggested to her; constantly refufing her consent to the fin which befieged her. O what distress is it to a soul that loveth God, not fo much as to know whether he be in her, or no? or whether the divine love, for which the fighteth, be altogether extinguisht in her, or no? but this is the sweetest flower of the perfection of heavenly love : to make the lover fuffer and fight for love, not knowing whether he have that love for which, and by which he fights.

## nant reveni andirangment individed

An encouragement to a foul in tempta-

rico cooke not thy felt by no mount, Hefe affaults & ftrong tempcations Philothen, are never permitted by God, but against those fouls which he means to elevate to his pure and excellent love: yet it follows not, that after all that, they shall be fute to actain to it; for it happens oftentimes, that those which have been confant in violent affaults? afterward not corresponding faithfully with the grace of God, are overcome with very small temprations. This I fay, to the end, that if thou chance at any time to be afflicted with so great temptations, thou mailt know, that God favours thee with an extraordinary grace, by which he declareth that he will exalt thee in his fight, and that nevertheless thou mayst be always humble and timerous; not affuring thy felf to beable to overcome small temptations, after thou hast prevailed against great ones; faving only by continual fidelity towards his Maje-2. What fly.

2. What temptations foever then shall happen to thee, and what delecta tion foever follow upon them: fo long as thy will shall refuie her, both confere to the temptation and to the delectation, trouble not thy felf by no means, for God is not offended with thee When a man is in a trance, fo that there appears no fign of life in him, they ufually lay their hands on his heart, and by the least motion they feel there, they judge him alive, and that by means of fome pretious water or reflorative he may rerurn to his flrength and sense. So it happens sometimes that by the violence of temprations, our fout feemeth to be fallen into an utter decay of all her forces, that as in a grance, the bath no more spiritual life nor motion; but if we will know in what flate the is: let as lay our hand on our heart fet us confider if the heart and will do yet retain their spiritual motion: that is, if they dortheir duty in refuling to confent, and comply with the remposition and delectation; for for long as chis motion of refulal is in our heart, we may be affored, thatcharicy, the life of our foul remaineth . A CT

yet in us, and that Jesus Christ our Saviour is there present, though hidden, and secretly; so that by vertue of continual prayer, of the Sacraments, and of considence in God, we shall recover our forces and live a secure, and

delectable life.

## CHAP. VI.

How temptation, and delettation may be finne.

He Princels of whom we have spoken could not hin, der the dishonest sure made ro her because as we have presupposed) is happened to her against her will: but if on the contrary, the had by any inticements given encouragement to fuch a motion, in flewing a willingness to correspond with him that courted her: doubtless the would have been guilty of the motion it felf: and though the might dissemble it, she would nevertheless deserve blame and punishment. So it happens sometimes that tempration alone, brings us into finbecause we are the cause of it. For

C

CO

te

al

OF

ier

ai.

pl

bs

W

pt

(e

fo

PO

de

di

th

fo

ti

0

fo

t

h

example: I know that in playing fall easily into sury, and blasphemy, and that gaming serves me as a temptation to those sins: I sin therefore as often as I play, and am guilty of the temptation which shall happen to me in play. Again, if I know certainly that an ones conversation brings me into temptation, and danger, and yet lgo willingly into it; I am doubtless guilty of all the remptations which I shall receive there.

2. When the delectation which proceedeth from the temptation may be avoided, it is always a fin to receive it which fin is great or little according the pleasure which we take in it, and the consent which we give to it, great or little, or of long or fhort continuance. It is always a thing rephenfible in the young Princels, of whom we spake, not only to hearken to the immodest, and impure proposition made to her, but also, after that the hath heard it, to take pleasure in it, enterraining her heart, with content ment upon this object. For although The will not confent to the real execution of what is proposed to her; she confent

## To a Devout Life: Part: IV. 423

fents notwithstanding in the interious complyance of her hears, by the contentment which she taketh. And it is always impurity, to apply either hears or body to any dishonest object: nay impurity consists so much inthe application of the heart that without it, the applying of the body can be no sin at all.

by any first, confider whether thou hall willingly given occasion to the temptation; for then the temptation is self-putteth thee in state of fin, by reason of the hazard to which thou hast exposed thy felf; and that is to be understood, when thou mightest commodiously have avoided the occasion; and that thou didst foresee, or mightest have foreseen the comming of the temptation. But if thou hast given no occasion to the temptation, it can be in no fort imputed to thee for a fin.

4. When the delectation following the remptation might have been shuned, and yet we have not avoided it, there is always some kind of sin according to the time we continue, and the cause of the delectation which we have taken in it. A woman who

hath

hath given no occasion to be courted yer rakes pleasure therein, ceases net to be blameable, though the pleasure the takes therein, have no other cause For example, then the courting. the gallart, who fues to her, play exactly well upon the Lute, and she take pleasure not in the love he makes but in the harmony and sweetness of his Luce; there is no fin in that; ye the ought not to continue long in this pleasure, for fear the pass from that, to a delectation in being Wood, Likewise is any one propound to me some stratageme full of invention and cunning, to take revenge upon mine enemy; and that I take no delight, nor give any consent to the revenge which is proposed, but only in the subtilty of the invention, without doubt I fin not, though it be not expedient that I continue long in this delight, for fear least by little and little it might induce me to a delectation of the revenge it felf.

5. We are formetimes surprised with fome tickling of delectation which immediately follows the temptation before we are well aware of it:

that can be but a light venial finne which grows greater, if lafter we perceive the danger we are in, we negligently lofe time in confidering whether we should admir, or reject than delectation. and the fin increases yet more, if being aware of the delectation, we dwell in it sometime by meer negligence, without any purpose to reject it : but when voluntarily, and of fer purpole, we resolve to please our selves in that delectation, this very deliberate purpose, is a great sin, it the object of the delectation be notorionsly evil. it is a great vice in a woman, to be willing to entertain dishonest loves, although the will never really veild her felf to her lovers.

is significant to the significan

oc C,

30

### CHAP. VII.

## Remedies against great Temptations.

1. A Stoon as thou findest thy self in any temptation, do as little children, when they see a wolfe or a bear in the field: for presently they runne into their father or mothers armes, or at least call them to their

their help and succour. Run thou is like manner to God, imploring he mercy, and affishance; it is the remed which our Saviour himself taught in saying: Pray least you enter into temptation. If thou find the temptation not withstanding this, to continue, or increase; hasten in spirit to embrace the holy cross, imagining thou sees our Saviour Jesus Christ equified thereon protest that thou will never consent to the temptation, and demand aid against to, and continuing always protesting not to consent so long as the temptation shall sast.

2. But in making these protestations, and refusals of consent; look not the temptation in the face, but look only upon our blessed Saviour: for it thou look upon the temptation, principally when it is strong, it may shake thy coutage. Divert thy mind with some good and commendable exercises; for such exercises, entring and taking place in thy heart, will chase away the evil temptations, and suggestions.

3. The foveraigne remedy again all temptations, great, or finall, is to

1

d

2

U

ıl

W

tt

C

th

Di ba

in

be

kr

OL

CO

Cu

OL

OL

co

m

for

fh

lh

ne

be

wt

lay open our heart, and communicate the suggestions, apprehensions, and affections which we have, to our spiritual directour. For observe well, that the first condition the Devil makes with a soul whom he would seduce, is to be filent; as they do who would deceive maids or women, at the very first, they for bid them to communicate the proposition to their parents, or husbands; whereas God on the other side in his inspirations requires above and before all things, that we make them known to our superiours, and conductions.

4. If after all this, the temptation continue oblinately to vex and perfecute us, we have nothing to do, but on our part to perfevere as oblinately in our protestation, that we will never consent to it: for as Maids can never be married, so long as they say no: so the soul although she may be troubled, yet she can never be prejudiced, so long as the faith no.

5. Dispute not with thy enemy, never answer him one word, unlesse it be that which our Saviour answered, wherewith he consounded him: Amay

Satan, the Lord thy God shalt thou adore and him onely shalt thou ferve. Ast chaste woman should not answer one word, nor look once in the face of the wicked person who solicites her to dis honesty, but cutting him off short, should at the instant, turn her heart towards her husband, and confirme the loyalty which the hath vowed to him. without entring into dispute with the other: fothe devout foul affaulted by any temptation, ought by no means n lose time in disputing, or answers ing, but resolutely to turn her fell towards Jesus Christ her Spouse, and renew her protestation of fidelity, to remain folely and entirely his for ever.

t

2

V

0

- 17

n

n

10

fi

li

m

as

ria

ing

ol

eal

me

#### CHAP. VIII.

That we must resist small Temptation.

Lthough we must fight a gainst great temptation with an invincible courage, and that the victory gain'd against them be extreamly profitable, yet it may happen that we may profit more in relisting small temptation.

temptations: for as great temptations exceed in quality, so the leffer infinitely exceed in number, so that the victory over them, may be equal to that over the grear. Wolfes and Bears are without doubt, more dangerous then Flies; yet do they not vex and importune us so much, nor exercise our patience so often. It is an easie thing to abstain from murther, but hard to avoid small cholerick passions, of which occasions are presented to us every moment. It is easie for a man, or a woman to refrain from adultery, but it is not so easie to abstain from wanton looks, from giving or receiving occafions of love, from procuring little foolish favours, from speaking and hearing flattering words. It is easie not to admit a corrival with the husband, or wife, as to the body; but not so easie, as to the heart: very ease to refrain from defiling the marriage bed; but very uneasse not to prejudice the mar-nage love: very easse to forbear stealing other mens goods; but hard, not so much as cover or defire them : very easie, not to bear false wirness in judgement; but uneasie, not to lye in converfa-

X

versation: very easie, not to be drunk but hard to be sober: very easie, not to desire an other mans death; but hard not to desire some inconvenience to him: easie to forbear desaming our adversary, but hard not to dispise him.

2. In a word these little remptations of choller of fuspitions of jealouse, of envy, of fond love, of immodefly, of distimulation, of affectation, of cunning, of unchast thoughts; are continual vexations to those who are most devour and resolute. We must there fore prepare our felves, my dear Philithea, with great care, and diligence to this spiritual combat: and assure out felves, that as many victories as we win over these petty enemies, so miny pretions Stones shall be put into the crown of glory, which God has prepared for us in heaven. Therefore I fay, if we mean to fight valiantly against greater temptations when they come, we must well and diligently defend our felves against these small and weak affaults.

CHAP.

al

an th to

m

# again a them, not answering them how person many films wellons contrar to them whatsoever they be end a

ıř

1.

as of of

to ut we a te wy H ie, ut

Remedies against these small temptati-

temptations of vanity, fulpition, anxiety, jealousie, envy, fond loves, and such trifles, which like flies and gnats hover before our eyes, and sometimes sling us upon the cheek, sometimes upon the nose; because it is impossible to be altogether free from their importunity, the best resistance we can make, is not to vex our selves for them; for they cannot hurt us, though they trouble us, so that we be throughly resolved to serve God.

God.

2. Despise then petty assaults, and vouchsafe not so much as to think upon that which they suggest let them buzze about thine Ears as long as they will, and sly round about thee here and there like Flies, and when they begin to sting, and that thou shalt see them alight upon thy heart; do nothing but meerly remove them, not sighting U 2 against

against them, not answering them but performing fome actions contrary to them whatfoever they be, and especially of the love of God. For if thou wilt beleive me, thou shalt not Rive too much to oppose the vertue contrary to the temptation which thou feeleft, because that would be, as it were to dispute with it; but having performed only one action of some vertue directly contrary to the temptation (if thou half had leasure to inform thy felf of the quality of the temptation) turn thy heart quietly towards Jesus Christ crucified, and by an act of love towards him, kishis facred feet. This is the bell means to conquer our enemy, as well in little, as in great, temptations: for the love of God containing in it self the perfections of all vertues, (and far more excellentlythenthe vertues themfelves, ) is a more Soveraign remedy against all vices. And thy mind accufloming it felf in all temptations to recur to this general Rendezvous shall not need to examine what temptations ir hath, but a feeling her felf troubled will without further pain, quiet her fell in this general remedy: which besides

i

To a Devout Life. Part. IV. 433 fo terrible to our ghostly enemy, that when he once sees his temptations provoke us to this divine love, he ceases to raise more. And thus much concerning small and frequent temptations, wherewith, whosoever shall trouble himself more particularly, shall spend his time without prosit.

u

p

ŋ.

当ると

## CHAP. X. MEDILON

How to frengthen our hearts against temptations.

Consider from time to time what passions reign most in thy foul, and having discovered them : take a courfe of life clean conmary to them in thought, word and deed. For example, if thou find thy felf inclined to the passion of vanity, think often upon the milery of this mortal life; how anxious thefe vanities will be to our conscience at the hour of death; how unworthy they are of a generous heart, that they are but trifles, and babies for fittle children; and fuch like considerations. Speak also earnestly and often against vanity, and although it feem feem to be against thy heart, cease not to despise it: for by this means, thou shalt in a manner engage thy self in reputation to the contrary vertue, and by much speaking against a thing we come to hate it, though at first we loved it. Exercise works of humility and abjection, as much as thou canst, even against thy inclination, for so thou shalt quickly get a habit of humility, and weaken thy vanity in such sort, as when the temptation shall happen, thy inclination will not be able to take part with it, and so thou will have more strength to resist it.

2. If thou art inclined to coverous nels; think often upon the folly of the vice, which rendreth us flaves to that which was created to ferve us: think how at our death we must forsake all and leave it in the hands of those that will scatter it away, and to whome may be cause of ruine and dampation. Speak much against Avarice, and praise the contempt of the world. Enforce thy self oftentimes to give Asmes, and do works of charity, and letter some opportunity of gain.

3. If thou be subject to give or re-

t

i

h

V

ie

t

th

fu

n

21

ſe

W

I

To a Devout Life. Part. IV. 435 ceive fond loves think how dangerous this folly is, as well to thy felf, as to others. Confider what an unworthy thing it is, to prophane, and employ idely the noblest affection of our soul; how worthy it is to be blamed, as extream lightness of Spirit. Speak of-ten in praise of chastity and purity of heart, and conform thy actions as near as thou canst to thy discourse, avoiding all fondness, and affectation. 4. To be brief, in time of peace, that is, when the temptations of those sins, to which thou are most subject, do not trouble thee, do. many acts of the contrary vertues; and if, occasions do not present themselves seek some; for by this means will thy heart be armed against future

u 4 CHAP.

reek them with pariets a, medicular himility, and tranquitty; evolving her deliverance more from the provi-

therro fire hash reason, for we part ally desire that which is good, an if y from that which we believe to be evil.

temptations.

L

200

t

t

1

V

8

i

f

fi

f

ſ

b

u

t

fi

0

Ty

f

9

#### CHAP, XI.

## of Unquietness.

Nquietness is not a simple temptation, but a Spring from which, and by which many other remptations are derived, I will then speak something of it. Sadness is nothing but a forrow of mind, conceived for fome inconvenience which we fulfer against our will, whether it be ontward, as poverty, fickness, contempt: or inward, as ignorance, want of devotion, repugnance, temptation. When the foul then findeth, that the hath some disease, she is grieved at it; and that is sadnes: and presently she desireth to be freed from it, and to find means to disburthen ber self: and hetherto she hath reason, for we naturally defire that which is good, and fly from that which we believe to be evil. If the foul feek means to be freed from this evil for the love of God: she will feek them with patience, meekness, humility, and tranquility; expecting her deliverance more from the providence

## To a Devout Life. Part. IV. 437

dence and goodness of God, then from her own industry, labour, and diligences but if the defire ease, for love of her self; then will she heat and tyre her felf in feeking those means of her defiverance, as though this bleffing depended more upon her self then upon God. I say not that she thinks so, but that the vexes her felf, as if the thought fo. And if the meet not suddainly with that which the defireth; then the falls into great unquietness, and impatience, which not curing, but rather increasing the former disease; the foul entreth into anguish, distress, and fuch faintness and loss of courage, that fhe grows desperate of her cure. Thou feelt then that sadness, which in the beginning was just, afterwards begets. unquierness; and unquierness an increase of sadness, which is extreamly dangerous.

le

ng

cr

en:

9-

4

t-

n

h

d

2. Unquietness is the greatest eviltation can come to the soul, excepting sin. For as seditions and civil discords of a Common-wealth, ruine it entirely, and disable it to resist a Stranger: so our heart being troubled and disquieted in it self, soseth strength to

11 5

main-

W

Se

f

i

0

n

\*

1

C

1

1

1

maintain the vertues which it, had gained, and with it the means to reful the temptations of the enemy: who at that time useth all kind of endeavours to fish (as they say) in troubled waters.

3. Unquierness proceedeth from an inordinate defire to be delivered from the evil which we suffer, or to obtain the good which we defire: and yet nothing more encreases the evil nor hinders the good, then unquierness, and vexation. Birds remain take en in the Nets, and Snares, because finding themselves engaged, they flutter and frive to get loofe, and by that means entangle themselves the more When thou shall then earnesly defice to be freed from any evil, or to obtain any good; first fee thy mind at rest and peace, and fettle thy judgement and will; and then fair and foftly ender vour to purchase thy defire; taking in order the means which shall be convenient for it. And when I fay fair and fostly; I mean not negligently, but without vexation, trouble, and un quiernels: otherwife initead of of taining the effect of thy defire, that

To a Devout Life. Part. IV. 43 9 wilt spoile all, and more entangle thy o

felf.

4. My foul is alwayes mmy hands Qql Lord, and I have not forgotten thydaws faid David. Examine more then once every day, at least morning and evening, whether thy foul be in thy hands or whether some passion, or unquietes ness hath robbed thee of it. Confider whether thou have thy heart at commandment, or whether it be not efcaped out of thy hands, to engage it felf in some inordinate affection of love, harred, envy, coverousness, fear, joy, sadness: and if it be strayed, seek, it presently, and bring it back gently to the presence of God: subjecting thy affections and defires to the obedience and direction of his divine pleafure. For as they that fear to lofe any thing which is pretions to them, keep it fait in their hand: fo in imitarion of this great King, we should always fay: O my God, my Soul is in danger, and therefore I carry it always in my hand; and in this manner I have not forgottenthy holy law.

5. Permit not thy deliges, bether neverto little, never fo fmall impotance, to disquier thee : for after little ones, those that are greater and more important will find thy heart more disposed to trouble or disorder. thou perceivest unquietness to come, commend thy felf to God, and resolve to do nothing at all, of that which thy desire demands, unril that disquiet be entirely passed : unless it be something that cannot be differred : and then thou must by some gentle and quier means flop the current of thy affection, tempering and moderating it as much as is possible: and then, do that which is required, nor according to thy defire, but according to reason.

quierness to him that governs thy soul, or at the least to some trusty and devout friend; doubt not but presently thou shalt find redress: for communicating of the griefs of our heart, worketh the same effect in the soul, that letting blood doth in the body of him that is in a continual Feaver: and this is the remedy of remedies. So holy King Lewis gave this counsel to his Son: if thou hast any trouble in thy heart tell it presently to thy Confessor, or to some

To a Devout Life. Part. IV. 441 good friend, and thou shalt bear thy, grief very easily, by the comfort that he will give thee.

#### CHAP. XII.

## Of Sadness.

I. C Adness that is according to God, (faith St. Paul) worketh repentance to salvation: but sadness of the world, worketh death. Sadness then may be good or evil, or according to the fundry effects which it worketh in us. It is true, that it produceth more evil then good ones: for it hath but two that are good; mercy, and repentance: and fix that are evil; anxiety, floth, indignation, jealousie, envy, and impatience: which caused the wife man to say : forrow killeth many, and there is no profit in it : because for two good streams which flow from the spring of fadness, there are fix very evil.

2. The enemy makes use of sadness to exercise his temptations against the just; for as he endeavours to make the wicked rejoice in their fins; so he labours to make the good, sorrow-

- first

ful in their good works. And as he can never procure evil to be committed, but by making it feem pleasant; so can he not divert us from goodness, but by making it appear unpleasant. He taketh delight in sadness and melancholy, because he is so himself, and so shall be eternally: therefore desires he that every one should be like himself.

3. This mischievous sadness, troubles the soul, puts it into disquiet, brings inordinate sears, giveth a distast of prayer, dulls the brain, depriveth the soul of counsel, resolution, judgement and courage, and ruines her strength. To be short, it is like a hard winter that mows away all the beauty of the field, and devoures all siving creatures: for it ravishes all sweetness from the soul, and renders her lame, and impotent in all her powers. If thou chance to be assaulted with this dangerous sadness, Philothea, practise the remedies sollowing.

4. Is any one sad (saith Sr. James) det bim pray. Prayer is a soveraigne remedy, for it lifteth up the soul to God, who is our only joy, and consolation: but in praying, use affections and words

either

either inward, or outward, which tend to confidence and the love of God, as:

O God of mercy most bountiful God, my sweet Saviour; O God of my heart, my joy, my hope, my dear Spouse, the well beloved

of my foul : and fuch like.

of sadness, and although it seem to thee, that all which thou doest at that time be performed coldly, heavily, and loosely, yet omit nothing of it, for the enemy who pretends to make us weary of good works by sadness, seeing that we cease not to do them, and that being done with repugnance, they are more meritorious; for bears to afflict

us any more.

of. Sing spiritual songs; for the Devil hath often ceased his endeavours by this means: witness the evil spirit that afflicted, or possed Saul; whose violence was repressed by such singing. It is good to buse our selves in exteriour employments, and vary them as much as we can: so to divert our mind from the sad object, to purishe and hear the spirits; sadness being a passion of a dry and cold complexion.

7. Perform external actions of love, although without delight, embraceing the Crucifix, holding it close to thy breast, kishing the feet, and hands of it, listing thy eyes and hands to heaven; ejaculating thy voice to God by such words of love and considence, as sollow. My well-beloved is mine, and I am his. My well-beloved is a posse of Myrrhe, he shall dwell between my brests, Mine eyes do melt into tears to thee. O my God saying: When wilt thou comfort me? O Iesus, he Iesus to me: live sweet Iesus, and my soul will live. Who can seperate me from the love of God? and such like.

8. Moderate disciplines are good against sadness, because this voluntary outward affliction obtains inward consolutions: and the soul feeling pain from without, diverteth her self from those which are within. Frequenting also the holy communion, is excellent: for that heavenly bread strengthnesh the heart, and rejoiceth the spirit.

9. Discover all apprehensions, affections and suggestions which proceed from thy sadness, humbly and faith-

fully /

2

f

2

fully to thy guide and Confessor: seek the Company of spiritual persons, and frequent them as much as thou canst, during the time of thy sadness. And last of all resigne thy self up to the hands of God, preparing thy self to suffer this troublesome sadness patiently, as a just punishment of thy vain mirth and passimes: and doubt not at all, but God, after he shall have try-

## CHAP, XIII.

evil.

ed thee, will deliver thee from this

Of spiritual, and sensible consolations, and how we must behave our selves in them.

Tof this great world in a perpetual changeable course of night into day, spring into sommer, sommer into autumn, autumn into winter, and winter into spring again: and one day is never perfectly like an other: some are cloudy, some rainy, some dry, some windy; a variety, which gives exceeding beauty to the world. It is the

fame with man, who according to the faying of the antients, is an abridgment of the world, or another little world; for he is never in the same estate, his life glides upon the earth like the waters floating and waving in a perpetual, diversity of motion, which somtimes exalt him with hope, somtimes numble him with fear: somtimes carry him to the right hand with consolations, somtimes to the left with afflictions: and not one of his days, no not one of his hours is in all points like another.

2. This is a necessary admonition, That we must endeavour to have a continual and inviolable equality of heart, in fo great an inequality of occurren-And although all things turn and change variously about us, yet must we stand constantly immoveable, always looking and aspiring towards our God. Let the Ship take what course soever, let it sail towards the East, West, North, or South; what winde soever carries it; never will the needle of the Compass look any other way, then towards the fair Pole-star. Let all turn upfide down, not onely round about us but even within us; that

15,

is

le

pe

ne

pl

fr

de

ne

pe

ip

W

Sa

W

Al

no

th

8

p

n

h

I

To a Devout Life. Part. IV. 437

nt d:

0

is, let our foul be forrowful, or joyful, let it be in sweetness, or bitterness; in peace, or trouble; in light or darknels; in temptation, or repole; in pleasure, or displeasure; barren, or fruitful; let the fun burn it, or the dew refresh, it : yet always must the needle of our heart, our mind, our fuperiour will (which is our compais) look incessantly, and tend continually towards the love of God our Creatour, Saviour, and only, and foveraign good. Whether we live or die (faith the Apofile) we belong to God, and who hall be. able to Seperate us from the love of God? no, nothing shall ever separate us from this love; neither tribulation, nor anguish, nor death, nor life, nor present pains, nor the fear of future accidents; nor the subtilty of evil spirits, nor the height of consolations, nor the depth of afflictions: nor fruitfulness, nor barrenness of heart, ought ever to separate us from this holy charity founded in Christ Tesus.

3. This absolute resolution, never to forsake God, nor abandon his sweet love, serveth as a counterposse to our souls, to keep them in a

holy

holy indifferency, amidst the inequality of divers motions, which the condition of this life brings them. For as little Bees surprized by the wind in the Fields, embrace small Stones, that they may be able to ballance themselves in the air, and not be so easily abandoned to the mercy of the storm; so our Soul, having by resolution vigorously embraced the pretious love of God, continues constant in the midst of inconstancy, and murability of consolations and afflictions, as well spiritual, as temporal; interiour, as exteriour. But besides this general doctrine, we have need of some particular documents.

4. I say then that devotion consists not in the gentleness, softness, comfort, or sensible tenderness of the heart, which provoketh us to tears and sights, and giveth us a kind of delight and savoury satisfaction in some spiritual exercises. No, dear Philothea, devotion, and that, are not the same thing: for many Souls have this tenderness and consolation, which nevertheless are very vitious, and consequently have

h

not any true love of God, much less any true devotion Saul persecuting to death poor David, who fled from him into the wilderness of Engaddi, entred all alone into a cave, where David and his people lay hidden: David who in this occasion might have killed Sanl a thousand times, spared his life, and would not so much as put him in fear; but having suffered him to go forth at his pleasure, called after him, to declare his innocency, and to let him know, that he had been at his mercy. Now thereupon what did Saul leave undone, to shew that his heart was molified towards David? he called him his child, wept out aloud, praised him, confessed his meekness, prayed to God for him, foretold his future greatness, and commend his poflerity to him. What greater fweetness, and tenderness of heart could he make shew of? and yet for all that, he had not changed his heart, neither did he cease to persecure David as cruelly as before. So there are some persons; who confidering the goodness of God, and the passion of our Saviour, feel great tenderness of heart, which forceth them to figh,

,

d

figh, to weep, pray, and give than with such sense, as that one would far their heart were possessed with deep devotion. but when this comes to the proof, we find, that as the suddain showers of a hot sommer, falling in great drops upon the earth, and not pencing it; ferve for nothing, but to produce mushromes; even so these tears, and this tenderness, falling upon a vitious heart, and peircing it not become altogether unprofitable. notwithstanding all this, these poor fouls part not from a farthing of their evil gotten goods, renounce not one of their perverse affections, nor would suffer the least inconvenience in the world for the service of our Saviour, for whose fake they wept. So that the good motions which they have had are nothing but spiritual mushromes, which are not only no true devotion, but oftentimes great subtilties of the Devil, who entertaining souls with these poor consolations, makes them rest contented and satisfied with them, least they should fearch farther for true and follid devotion, which consists in a will, constant, resolute, active,

b

W

rl

p

h

on d

L

S

al

n

0

di

a

W

is

W

W

af

fu hi

m

Ve

ar

active, and ready to put in execution, what soever they know to be acceptable to God.

ain the cor

cle

IP-

OL, OL

100

eit

ne Id

he

ur

he

ıd,

n, he ich m th

1

ch

ie,

5. A Child that will weep renderly when he sees his mother pricked with Lance to be let blood: but if his mos ther at the same time demand his apple, or sugar plums which he hath in his hand, he will by no means let them go. Such are the most part of our tender devotions; seeing the Aroke of the Lance, which peirced the heart of our Saviour crucified, we weep bitterly: alas, Philothea, it is well done to lament this painful death and passion of our Father, and Redeemer, but why then do we not give him in good earnest the apple which we have in our hands, and which he demandeth fo earnefily, that is, our heart, the only apple of love which our dear Saviour requireth of us? why do we not refign fo many petty affections, delectations, and pleafures, which he would pull out of our hands, and cannot, because they are our fugar plummes, of which we are more fond, then defirous of heavenly grace? Ah Philothea, these are friendships of little children, tender tender, but weak and fantastical, and fruitless. Devotion then consists, not in such tender, and sensible affections, which sometimes proceed from a plian nature, capable of any impression that shall be given in it, and sometimes from the enemy, who to amuse us, stirs up our imagination to an apprehension fit for such effects.

(

f

t

te

th

gi

fin

W

fo

fu

m

gu

6. Yet these soft and tender affections, are somtimes very good and profitable: for they provoke the appetite of the foul, ftrengthen the spirit; and add to the vigour of devotion, a holy mirth, and cheerfulness, which renders our actions good and acceptable, even in the exteriour. This fatisfaction taken in heavenly things, is that for which David cryed out : O Lord how sweet are thy words to my tast? they are sweeter then honey to my mouth. And certainly the least consolation of Devotion which we receive, is worth all the most excellent recreations of the world. The breafts and the milk that is, the favours of the heavenly Spoule, are sweeter to the foul, then the most pretious wine of earthly pleasures. He that once hath talk them

them, esteemethall other consolati-

ons, but Gall and Wormwood. As they that hold the Herb Scirique in their mouth, receive fuch a sweetness from it, that they feel neither hupger nor thirst : so they to whom God hath given this heavenly Manna of internal confolations, can neither defire, nor receive the cortentments of the world; at least to take pleasure, and entertain their affections in them. They are anticipations of the immortal delights which God gives to the fouls that feek him : they are the Sugar-plumes which he gives to his little children to gaine them : they are the cordial waters which he gives to firengthen them, and many times

s, mat m Pic

i-

ic id ly

1.

らいいちょ

be set of the land of the land

they are pledges of eternal rewards.

7. They say that Alexander the great sailing in the main Sea, first discovered the happy land of Arabia, by the smell of the sweet odours which the wind brought him, and thereupon took great courage, he and his companions: so oftentimes we receive these pleafures, and sweetne's in the Sea of this mortal life, which doubtless makes us guess at delights of the happy country

of heaven, whereunto we all tend, and

100

1

d

fc

de

ho

G

by

200

go

all

tio

us

hop

her

not

that

foiri

that

8. But thou wilt say, since there are sensible consolations which are good and come from God, and that Bevertheless there are others unprofitable dangerous, yea perpicious, which proceed either from nature, or from the enemy; how shall I discern the one from the other, and know the evil or unprofitable, from those that are good It is a general doctrine, Philothea, for all the passions and affections of our soul that we must know them by ther fruits: our hearts are trees; the fections and passions, are the branches works, or actions, are the fruits. heart is good, that hath good affect ons: and the affections and passion are good, which bring forth inus good effects, and holy actions. If this for nels, this tendernels, and thele confe lations make us more humble, patient, tractable, charitable; and companio nate towards our neighbour, moreter vent in mortifing our concupilence evil inclinations, more constant inc exercises, more meek and pliable those whom we ought to ob mo

more fincere in our lives : then, without all doubt, Philothea, they are from God. But if these sweetnesses have have no other contentment, then for our selves, if they make us curious, peevish, stubborn, fierce, presumptuous fevere towards our neighbours, and effeeming out felves already little Saints, didaining to be any more fub-论言的毕竟不是也只要 jest to direction, nor correction : doubtless they are falle and pernicious consolations. A good Tree brings

forth none but good Fruits.

on construction and the same

o. When we shall have these tendernesses, and consolations, we must humble our felves profoundly before God: and let us take heed of faying, by reason of these comforts: O how good am I! No Philothea, these are good things, that make us nothing at all the better: for I have said devotion confisteth not in them: but let us fay: O how good is God to such as hope in him, to the foul that feeketh him! he that hath Sugar in his mouth, can-not fay that his mouth is sweet, but that the Sugar is sweet: so though the spiritual sweetness be very good, and that God who giveth it to us, is most good.

good, yet it follows not, that he which receive h them is good. Second, Let us acknowledge our selves as yet to be little children, who hath need of Milk that these Sugar-plumes are given us, because our spirit is yet tender, delicate, and hath need of baites and allurements to be inticed to the love of God. Third, But after that, speak ing generally, and ordinarily, let us receive these graces and favours humbly, esteeming them exceeding pretion, not so much because they are so in themselves, as that it is the hander God which in uses them into our hearts; as a loving mother would do who to flatter her child, putteth the Sigar-plums into his mouth with her own hand one by one; for if the child had with he would more effeem the sweetness of his mothers affection, and tenderness, then that of the Sugar-plumes, So it is much, Philothea, to have this sweetness; but it is the sweetness ofall sweetnessto consider that God, with his loving and tender hand, putter them, as it were, into our mouths, in toour-heart, our soul, and our mind Fourth, Having Ithis received them humbly

2

1

1

1

1

oli ha a d

t

n

h

6

C

[v

To 4 Devout Life. Part. IV. 457 humbly, let us employ them carefully according to the intention of the giver. Wherefore, think we, doth God beflow this fweetness upon us ? to make us sweet towards every one. The mother gives Sugar-plumes to her child, to make him kis her: let us likewise kiss our blessed Saviour, who giveth us to much sweetness: now to kiss our Saviour, is to obey him, to keep his commandments, to do his will, to follow his defires; in a word to embrace him, tenderly with obedience, and toyalty. When therefore we shall receive any spiritual consolation; we must that day tender out felves more diligent in good works and humility. Fifth, Befides all this, we must from time to time renounce fuch (weernels, tenderness and consolations, separating our heart from them, and protesting that although we accept them humbly, and esteem them, because God sendeth them, and that they provoke us to his love; yet it is not these that we seek but God, and his holy love, not the comforts, but the comforter; not the sweetness, but the sweet Saviour; not that tenderness, but him that is the

X. 3

IWCCE-

he de office and service and a minimum with

es resissable the made

-105%

fweetness of heaven and earth. And in this affection, we ought to dispose our felves to perfever constantly in the holy love of God, although in all our life, we should never tast of any confolation: and to fay, as well, upon mount Calvary, as upon mount That bor : O Lord it is goad for me to be with thee, be thou upon the Crofs, or be thou in glory. Sixth, To conclude. admonish thee, that if there shall han pen to thee any great quantity of fuch consolations, tenderness, tears, an fweetness, orany extraordinary thin in them; thou conferre fincerel with thy spiritual conductour , an learn how to moderate, and behave thy felf in them. For it is written hast thou found honey? eat but as much it as is sufficient. confolutions.

izir from thent, and projetting that

disoned we accept them burnely, and

deem them, because Cod sendech

mit tenderners bet him that is the

em, and charalesy provok

Shir flid attout

בפנספולי לישונ נוזם וייים ב

1

ſ

1

ſ

T

Ŧ

n

ti

n

I

n

h

0

C

re

gr

#### CHAP. XIV.

#### Of spiritual dryness, and barrenness.

Hou fhalt then do, as I have directed thee, dear Philothea, when thou shalt have such confolations. But this fair and pleafance weather will not last always; it will happen fornetimes, that thou shale be so destitute, and deprived of att fense efdevotion, that thou wile think thy Soul a wilde fruitless barren Field, in which there is neither path, nor way to find God, nor any dew of grace to refresh it, because of these droughts, which feem to reduce her altogether to barrenness. Alas, the poor Sont in this state deserves compassion, and especially when this desolation is webement ; for then in imitation of David, the feedeth her felf with tears night and day; while theenemy to caft her into despair, by a thousand suggestions, mocks her, faying: Ah poor foul, where is thy God > by what means canst thou find him? who shall ever restore to thee the joy of his holy X 4 grace > 2. What

f

i

2

t

th

C

ŀ

1

n

1

C

b

h

fi

2. What will thou do at that time Philothea? observe from whence this evil proceedeth : for oftentimes, we our felves are the cause of our own drought and barrenness. First, As a mother denies Sugar to herebild that is subject to the Worms; so God taketh consolations from as, when we take fome vain pleasure in them, and are subject to the Worms of presumption. Omy God, it is good for me that then haft humbled me. Yes, for before I was humbled, I did offend thee. Second, When we neglect to gather the sweetness and delights of the love of God in due time, then in punishment of our flothfullness, he removes them from us. The Ifraelite who gathered nor Manna early in the morning could find none after Sun rifing, for then was it all melted. Third, We are fometimes laid in the bed of fenfual contentment, and transitory comforts as was the facred Spoulein the Cantin eles; the Bridegroom cometh and knocketh at the dore of our heart, and inspireth us to return to our spiritual exercises, but we dally with him, becouse in troubleth us to forfake these fooleTo a Devout Life. Parts IV. 401

fooleries; and to separate our selves from our false delight. For this cause, he goes from us, and leaves us in our idleness: but afterwards, when we would seek him out; we must take great pains to find him; and deservedly, since we have been so unfaithful, and disloyal to his love as to resuse thou hast yet of the slower of Egypt; thou shalt have none of the Manna of heaven. Bees detest all kind of artificial odours: and the pleasures of the Holy Ghost, are incompatible with the sophisticated delights of the world.

nsed in consessions, and spiritual communications which we make with our conductour, causes this drought and barrenness: for since thou liest to the Holy Chost, no marvail if he deny thee his consolations. If thou wist not be sincere and plain, as a little child, thoushall not have the Sugar plumes of lite-

tle children.

15

16

P

I

C

4: Thoushast glutted thy self with worldly contemments; no wonder then; if spiritual delights be unlawary to thee. Doves already satisfied (saith)

X 5

die:

the ancient proverb) think Cherries bitter. He hath filled the hungry with good things (faith our bleffed Lady) and hath fent rich away empty. They that are rich in worldly treasures, are not capable of spiritual ones.

fruits of consolations already received then shalt thou receive new ones: for to him that hath, more shall be given; and he that hath not what was given to him, but by negligence hath lost it, even that he hath not shall be taken from him: that is; he shall be deprived of the favours and graces, which were prepared for him. It is true, the rain riviveth the Plants that have life; but from those who have none, it take the away that life which they have not, for it rotteth them altogether.

6. For many such causes do we lose comfort in devotion, and fall into barrenness and dryness of spirit. Let us then examine our conscience, who ther we find in us any such sault. But note, Philothea, that this examination is not to be made with unquietness, and too much curiosity: but after we have faithfully called our selves to accompt, if we find the cause of the

CV

fo

ca

0

18

tl

b

evil in our selves, let us thank God; of for the disease is half cured when the cause of it is discovered. If on the other side, thou find nothing in particular, which may seem to have caused this barrenness, trouble not thy selfation bout any more curious inquisition, but with all simplicity, without examining any more particularities, do this which I will tell thee.

a

1/4

CS,

he

d

10

D;

CH IG

as

V-

ch

16

いいい

t

7. First humble thy self profoundly in the presence of God, in acknowledgement that thou are nothing (mifery only excepted.) Alas what am I, when I am left to my felf? no other thing O Lord, but a dry barren ground, which being every wherefull of chaps, witnesseth the thirst it suffereth for want of rain from heaven; and in the mean time the wind parchesit, and scatters it into dust. Second. Call upon God, and demand of him his spiritual joy. Render me, O Lord, the joy of thy Salvation. My Father, if it be possible, let this cup pass from me. Gat thee away O thou unfruicfal North wind, that witherest my foul, and come O prosperous wind of confelations, and blow upon my Garden, that its good affections may breath forth forth the odour of sweetness. Third, Go to thy Confessour, open thy hearr unto him, make him see all the plights, or soldes of thy Soul: take his advise sincerely and humbly: for God, that infinitely loveth obedience, often renders very profitable, the counsels we take from othersespecially from the directors of our souls, although otherwise, they would be of no great consideration: as to Naamah he made the waters of Iordan healthful, the use of which Elizeus without any appearance of humane reason had ordained him.

8. But after all this, nothing is so profitable, nothing so fruitful in such drought and barrenness; as to moderate our desire, and nor suffer it to be too ardent and passionate for our deliverance. It say not, but that we ought humbly, and quietly to wish for this deliverance: but that we should not be too earnest in it, but submit our selves to the pure mercy of Gods providence: to the end, that so long as pleaseth him, he may make use of us amidst these thornes, amonst these defires. Let us say then to God at these times: O Father if it possible, take this

CHP

W

do

W

G

w

Y

'n

Í

To a Devout Life. Part. IV. 465

cup from me: but let us withal adde with great courage : yet not my will be done, but thine : and here let us flop with as much repole as may be: for God feeing us in this holy indifferency, will comfort us with many graces, and favours: as when he faw Abraham refolved to deprive himself of his son Is ac, he was pleased with his indifferency in this pure refignation comfortinghim with a most pleasant vision, and with most welcome bleffings. We ought then in all kind of afflictions, as well corporal, as spiritual, in all distractions, or substractions of sensible devotion happening to us; to say from our heart with profound submission: Our Lord gave me consolations, and our Lord hath taken them from me; his holy name be bleffed. For perlisting in this humility, he will reflore us his bleffings as he did to lob, who constantly used the like words in all his desolations.

9. Finally, my Philothea; in all this drought, and sterility, let us not lose courage; but expecting patiently the return of consolations; let us go on our way, and forsake not any

ZED EMPTORINGING

exercise of devotion, but if it be pos-sible, multiply good works; and not being able to present to our Spouse moist sweetmeats, lerus offer him dry ones, for all is one to him; provided that the heart, which offereth them. be perfectly reletved to love him. When the fpring is fair, the Bees make more honey, and fewer young ones: for the good weather favouring them. they are so busie in their harvest upon the flowers, that they forget the generation of their young ones: but when the fpring is cold, and flormy they make more young ones, and less hony: for not being able to go forth to gather honey, they employ themselves to multiply, and encrease their race. So many times it happens, Philothea, that the foul finding her felf in the fair spring of spiritual comforts, busieth her self so much in gathering and fucking them, that in the abundance of these delights, the produceth fewer good works: and on the contrary in spiritual stormes and desolations; the more destitute she is of the pleasant contentments of devotion, the more the multiplies folid works, and abounds in

che

To a Devout Life. Part. IV. 467

the inward generation of true vertues; as of patience, humility, contempt of her felf, refignation and abnegation of felf love.

10. It is then a great abuse of many, especially of women, to believe that the service, which we do to God without favour, without tenderness and sense of heart, is lesse agreable to his divine Majesty; fince on the contrary, our actions are like roses, which though being fresh, they have more beauty: yet being dry, they have more frength, and sweetness: for just so, though our works done with tenderness of heart, be more acceptable to us, to us I fay, that confider only our own delight. yet when they are performed in time of dryness, and barrenness, they have more sweetness, and a better esteem in the presence of God. Yes, dear Philothea, in time of desolation, our will carriethus to the fervice of God by main force, and confequently it must needs be more vigorous and constant, then in time of comfort.

Prince in the Pleasures of peace, and amongst the delights of the Court; but

to ferve in the difficulties of war, a. mongs troubles and persecutions, is a true mark of constancy and loyalty. S. Angela de Fulgino faith; that the prayers which are most acceptable to God, are those which are made by force and constraint; that is, to which we apply our felves, not for any delight which we find in them, nor for any inclination of our own, but meerly to pleafe God, whereto our will driveth us by violence, forcing, and breaking through the dryness, and resistance which opposens. I say the same of all forts of good works : for the more contradictionwe find against them either exteriour, or interiour, the more are they prized and esteemed in the fight of God. The less there is of our particuler interest in the perfuit of vertues, the more brightly thines the purity of the love of God in us. A child eafily killes his mother, when the gives him fugar; but it is a fign of greater love, if he kilsher, after the hath given him Wormwood.

# CHAP. XV.

S.

d:

y h

2

7

Confirmation and explanation of what bath been said, by a notable example.

o make this instruction more evident, I will recite an excellent peice of the history of St. Bernard, in fuch manner as I have found it in a learned and juditious writer. He faith then thus. It is an ordinary thing almost to all them that begin to serve God, and are not yet experienced in the substraction of grace, nor in spiritual changes; that this favour of fenfible devotion, and that acceptable light, which maketh them haften into the way of God happening to fail; they presently lose courage, and fall into faintness and sadness of heart. Persons of understanding give this reason for it; that humane nature cannor long continue fasting and without forme delectation, either heavenly, or earthly. Now as fouls lifted up above theman selves by the tast of higher pleasures, eafily renounce visible objects: so when

ty

W

tra

A

de

W

CC

th

th

li

fi

1

by Gods disposition, that spiritual joy is taken from them, finding themselves on the other side deprived of bodily comforts, and being not yet accustomed to expect with patience; the return of the true sun; it seems to them, that they are neither in heaven, nor in earth; but that they shall lye buried in a pertual night; so that as little children newly weaned, having lost their tetts, they languish and grone, and become froward and troublesome, especially to themselves.

2. This then happened (in the voyage mentioned in the History ) to one of the company called Geoffrie of Peal ronne, but newly dedicated to the ferui vice of God, He being suddenly become dry and destitute of consolation," and possessed with inward darkness, began to remember his worldly friends, his parents, and the riches which he had for faken. By which means he waso affaulted with fo firong a temptation that not being able to hide it in his difcourse; one of his greates confidents perceived it; and having dextroully found a fit opertunity, spake thus to him inprivate. What means this Geoffrie? whence

## To a Devout Life. Part. IV. 471

S

¥

0

t

١

whence comes it that thou art fo extraordinary pensive and melancholy? Ah brother, answered Geoffrie with a deep figh, I shall never more be merry while I live. The other moved with compassion at these words, with a brotherly zeal, went and told all this to their common father St. Bernard who perceiving the danger, went into the next Church, to pray to God for him, and Geoffrie in the mean while overwhelmed with fadness, refting his head upon a stone fell a sleep: but after a little time, both of them arose, the one from prayer with the favour obtained, the other from fleep, with so pleasant? and smiling a conncenance, that his dear friend marvelling at fo great and fudden a change, could not refrain from giving him a friendly reproach upon the answer he had but a little before given him. Then Geoffrie replyed; I sold thee before, that I should never more be joyful; now I assure thee, that I shall never more be forrowful.

3. This was the success of the temptation of that devout person. But observe in this story, dear Philothem. First, That God ordinarily giveth some fore-

rafts

talls of heavenly joy, to such as enter into his service : so to withdraw them from earthly pleasures, and encourage them in the pursuit of the love of God as a mother, who to entice and allure her little child to her breafts, purs honey upon her tetts. Second, That it is notwithstanding this good God, who fomtimes according to the disposit ficion of his wisdome, takes from us the Milke and Honey of consolations; to the end, that wearing us in this manner, we might learn to eat the more dry and hard bread of a vigorous devotion, exercised by the tryal of afflictions and temprations. Third, That fomtimes very vehement tempeations arise in this drought and barrenness; and then we must constantly fight against them, for they come nor from God : but withal we must patiently suffer this desolation, since God is pleased to exercise us with it. Fourth, That we must never lose courage among these inward griefs, nor say with good Geoffry, I shall never more be joyful: for in the night, we must expect the day; and again, in the faireft spiritual weather that we can have, we must not

lay; now shall I never more be sad; No for as the wife man says; in time of prosperity we must be mindful of adversity; we must hope in all our afflictions, and lear in our prosperities: and as well in the one, as in the other, we must always be humble. Fifth, That it is a soveraign remedy to discover our evil to some spiritual friend, that may be able to comfort us.

4. In fine, for conclusion of this fo necessary admonition, I observe; that as in all other things, so in these, God and the Devil have contrary pretentions. For God would by them bring us to purity of heart, to a general renuntiation of our own interest in what concernshis service, and to a perfect denial of our selves : but the Devil endeavours by his pains to make us lofe courage, and to put us into the way of fem fual pleasures, and at last to renderus troublesome to our selves and others thereby to difgrace, and defame holy devotion. But if thou observe diligedtly these Lessons which I have given thee, thou shalt much augment thy perfection in the exercise, which thou shalt perform amongst thefe

these interiour afflictions; whereof I will not end the discourse, untill I have said one word more.

5. Somtimes these loathings, this drough and barrenness proceed from an indifpolition of body: as when through excess of watching, working, fasting, we find our selves oppressed with weariness, drousiness, heaviness, and such like infirmities; which although they depend upon the body, yet cease they not to ! incomodate the spirit by reafon of the strict correspondence between them. Now in such occasions we must always be mindful to perform many acts of verrue, with our fpirit, or superiour will; for though our whole foul feem to be a fleep and stupified with droußnesse and wearinesse; yet the actions of our spirit cease not to be very acceptable to God. And we may fay at that time with the facred spouse, I fleep, but my heart watcheth. And as I said before; though there be less delight in working in this manner, yet is there more vertue and merit. The remedy in such occurrences is; to refresh the body by fome kind of lawful delight and recreation.

tion. So S. Francis ordained that his religious should use such moderation in their labours, that they should not de-

press the fervour of the spirit.

is n h

6. And this makes me remember, that this glorious father was once affaulted and tormented with fo profound a melancholy of spirit, that he could not but declare it inhis behaviour : for when he defired to converse with his religious, he could not; if he withdrew himself from them, it was worse: abstinence and mortification of his flesh oppressed him, and prayer eased him not at all. He continued two years in this manner, so that he seemed to be utterly forfaken of God . but at length after he had humbly suffered this rough tempest, our Saviour in a moment reflored him to a happy tranquility. This shews that the greatest Servants of God, are subject to these disturbances; and therefore the leffer ought not to be dismayed if somtimes they happen to them.

d are to Mol and ou or THE

# FIFTH PART

3

1

1

1

a

t

t

A

n

10

-6

is

th

th

## INTRODUCTION

Containing exercises and Instructions to renew the soul, and confirme it in devotion.

#### CHAP. I.

That we ounds every year to renew our good purposes by the exercises following.

humane nature falleth eafily from her good affections, because of the frailty, and cvil inclinations of our flesh, which burthen the soul; and weigh her down-wards, if she raise not up her self often by main force of resolution, as birds fall suddenly to the ground, if they multiply not

To a Devome Life Part. V. 477

not the strokes, and spreadings of their wings to keep themselves in slight. For this cause, dear Philoches, thou hads need very often renew and repeat the good purposes which thou hast made to serve God, for fear least by negligence thou relapse into thy sirke-state, or rather into a far worse. For spiritual falls have this property, that they cast us always lower, then was the estate from which we ascended up to devotion.

2. There is no Clock, be it never fo good, but must be wound up twice's day, Morning and Evening, and at least once a year, taken in pieces, to take away the ruft which it hath gathered, to mend what is bowed or broken, and to repair what is worn. So he that hath a true care of his heart, ought to wind ir up to God Evening and Morning by the forefaid exercises, and moreover many times take a review of his estate, redress and rectificit, and ac least once a year take it in pieces, and examine diligently every part of it; that is; all the affections, and passions of it: that all defects may be repaired. And as the Clock-maker with some delicate

Oil annoints the Wheels, the Springs and all moving parts of his Clock, that the motions may be more nimble, and the Clock less subject to rust; so the devout person, who hath thus examined his heart, to renew it well indeed, must annoint it with the Sacuments of Confession, and the help Eucharift. This exercise wil repair the forces decayed by time, warm the heart, make thy good resolutions to The ancient Christians practifed this diligently upon the anniversary day of our Saviouts Baptisme, on which ( witnesseth St. Gregory Nazianzen)the renewed those professions and prote marions, which they made in this crament. Let us do the like (my de Philothea) disposing our selves mi willingly to it, and employing e selves very seriously therein. Had then chosen a fit time, according to advise of thy ghostly father, retiring the felf into a little more spiritual and re folitude then ordinary; make or or two, or three medications upon following points, according to the m thod which I have given thee in the cond part. CHAP

e.

LAP

Considerations upon the favour which Gad doth us, by calling us to his service, according to the protestation mentioned before.

Onlider the points of thy processation. The first is, to have for ever forfaken, cast away, detested and recounced all mortal fin. The fecond to have dedicated, and confectated thy fonl, thy heart, and thy body, with all their faculties, to the love and service of God. The third that if thou chance to fall into any evil action, thou wilt immediately rife again by Gods grace. Are not these good, just; noble, and generous refolutions? confider well in thy foul, how holy and refonable this protestation is, and how much to be defired.

2. Consider to whom thou hast made this protestation, for it is to God. If our word given to men, do strictly oblige us; how much more, that which we have given to God? Ab Lord (said David) it is to theremy heart hath

Spoken, my heart hath pronounced this

good word, I will not forget it.

3. Consider in whose presence; for it was in the sight of the whole court of heaven. Alas, the holy Virgin, St. Ioseph, thy good Angel, St. Lewis, all this blessed company beheld thee, and sighed at thy words with sighs of joy, and approbation; and with the eyes of inspeakable love, saw thy heatt prostrate at the sect of our Saviour, consecrating it self to his service. They made particular triumph for that in the heavenly Jorusalem, and they will now make commemoration of it, if with a true heart, thou renewest thy resolutions.

didt make this protestation; alas how good and gracious was God to thee at that time? Tell me truly, wert thou not invited by the sweet invicements of the Holy Ghost? The cords wherewith God drew thy little bark unto this secure haven, were they not of love and charity? How did he seek to win thee by his divine Sugar, the Sacraments, reading, and prayer? Alas, dear Philothea, thou wert asleep, and God watch-

m

ti

fe

## To a Devout Life. Part. V. 481

watched over thee; he thought over thy foul thoughts of peace, he meditated for thee meditations of love.

5. Consider at what time God drew thee to these great resolutions: It was in the flower of thine age. Ah what a felicity is it to learn betimes, that which we cannot know bur too late, S. Augustine having been called at the age of thirty years, cryed out : O ancient beauty, how is it, that I know thee for late? Alas, I fan thee before, but confidered thee not. And thou may it well. fay . O ancient fweetness, why did I not tall of thee fooner? and yet alas; thou didft not deserve it then: therefore acknowledging the great grace of God in calling thee to him in thy youth, say with David: Thou bast enlightned me, O God and touched me from my youth, and I will for ever declare thy But if this were in thy age, alas Philothea, what favour was it, after thou hadft mispent so many former years that God hath called thee before death, and flopt the current of thy misery in a time wherein if it had continued, thou hadft been eternally miferable !

6. Confider the effects of this vocation, and I beleive thou wilt find a good change; comparing that which thou art, with that which thou hast been. Doeft thou not efteem it a happiness, to know how to speak to God by prayer ? to have an affection to love him? to have appealed, and pacified many paffions which tormented thee ? to have avoided many fins and perplexities of conscience ; and in word to have communicated formuch more often then thou wouldest have done, uniting thy felf to this foveraign Fountain of eremal graces ? Ah, what inclimable favours are thefe! We must weigh them Philothea: with the weights of the fanchiary: it is Gods right hand that hath done all this. The right hand of God (saith David) hath done powerfully, his right hand buth raised me: I will not die, but live, and declare with heart, word, and deed, the wonders of his goodness.

7. After all these considerations, which as thou sees do furnish thee with plenty of good affections; thou must simply conclude with thanksgiving, and an affectionate prayer for thy

good

good progress: and so retire with great humility and confidence in God; deferring to pronounce thy resolutions, till after the second point of this ex-

## CHAP, III.

and night to the house that is in is

ercife.

The examination of our foul concerning ber advancement in devotion.

He second point of this ex-ercise is somwhat long, and to practife it, it is not requifite to perform it all at once, but at divers times: as to take that which concerneth thy demeanour towards God ar one time, that which apperraineth to thy self at an other, that which toucheth thy neighbour at a third, and the examining of thy passions at a fourth. Neither is it requisite, nor necessary, to do it all kneeling : but only the beginning and ending, which comprehend the affections. The other points of the examination, thou mailt perform profitably walking, or more profitably in bed, if thou canst be there without drowfinels, and throughly awake: but to do this, chou thou must have read them well before, Yet it is requisite to perform all this second point in three days, and two nights, at the most; taking every day and night some hour, that is to say, some time most convenient for thee; for if this exercise should be done at times far distant one from another, it would lose his force, and make but weak

imprefions.

2. After every point of the examination, observe in what thou findest thy felf to fail, and in what thou are defective, and what principally disorders thou hast discovered, that so thou mailt declare them, and take countel, refor Intion, and ffrength of spirit. And although on those days which thou shalt perform this exercise, it be not necesfary to retire thy felf absolutely from company, yet thou must be somewhat more private then ordinary, especially towards the evening, that thou mayst go early to bed, and take the rest of body and repose of mind necessary to mediration. And in the day time, thou must use frequent aspirations to God. to our Lady, to the Angels, to all the heavenly lerufalem . and all this muff

To a Devont Life. Part. V. 485

must be done with a heart longing after God, and the persection of thy soul.

3. To begin then this examination well. First place thy self in the prefence of God. Second Invoke the holy Ghost, imploring light, and clearness, that thou maist know thy self well, say with S. Augustine, who cry'd out before God in humble spirit : O Lord let me know thee and let me know my felf: and with St. Francis, who asked God : who art thou, and who am I? protest that thou are not folicitous of thy advancement to the end to rejoyce at it in thy felf, but to rejoice at in God; not to glorifie thy felf, but to glorifie God, and give him thanks for ir. Protest likewise, that if thou findest that thou halt gone little forward, or rather backward, thou wift not for all that be dejected, nor wax colder, through faintness of heart; but that thou wilt rather take more courage become more: humble, and take more care to amend thy faults by the affiftance of Gods: grace. Third This done, confider gently and quietly how thou halt behaved thy felf even till that prefent: hour towards God, towards thy? Y 5 Neigh Neighbour, and towards thy felf.

#### CHAP. IV.

An examination of the estate of our fouls towards God.

I. IN what state is thy heart, as concerning mortal sin? hast thou a firm resolution never to commit any, whatsoever shall happen? this refolution continued since thy last protestation, till this time? in this resolution consistent the foundation of a spiritual life.

2. How is thy heart disposed in respect of Gods commandments? does thou find them good, pleasant, and desightful? Ah my dear child, he that hath his tast right, and his stomach, good, loves wholesome mears and re-

jects others.

3. How is thy heart, in case of venial fins? we cannot keep our selves from committing now and then one; but is there none, to which thou hasta special inclination? or (which is worse) is there none, to which thou bearest love, and affection?

4. How

## To a Devout Life. Part. V. 487

4. How is thy heart affected towards spiritual exercises > does thou love them, and effeem them? are thou: not out of humour with them? to which of them doeft thou find thy felf leaft, or most inclined? To hear the word of God, to read it to discourse of it, to meditate, to aspire to God, to go to Confession, to receive spiritual instructions, to prepare thy felf to Communion, to communicate, to refrain thy affections : in all this whar is there repugnant to thy heart ? And if thou find any thing to which thy heart bath: less inclination; examine from whence: that dislike ariseth, and what causes:

5. How is thy heart towards God himself?rakes it pleasure in the remembrance of God?finds it sweetness therein? Ah said David, I have thought upon God, and taken delight therein. Findest thou a promptnes, and willingnes in thy heart to love God, and a particular contentment in relishing this love? thy heart, doth it recreate it self in meditating upon the immensity, bounty, and sweetnesses of God? if the remembrance of God happen to the amids?

the affairs, and vanities of the world doth it find place in thy heart? doth it we feize uponit? Doest thou find thy heart it rurn towards God, and as it were, go to meet him? certainly, there are such we sould in the world.

home from a long journey, so soom as the knows of his return, or hears his voice, although the be engaged in business, and detained from him by some necessity, yet her heart cannot be withheld from him, but abandons all other thoughts, to think upon her husband returned. It is the same with souls that love God well; let them be never so busie, when the remembrance of God comes near them, they neglect all things else, for joy that this dear remembrance is returned; and this is a very good signe.

7. How is thy her traffected towards Jelus Christ, God and man? takest thou pleasure in him? Bees delight in their honey: wasps in ill savours: so good souls take a contentment in Jesus Christ, and bear an extream tenderness of love towards him: but the wicked

delight in vanities.

8. How

F

f

## To a Devout Life Part. V. 489

8. How is thy heart affected toward our blessed Lady, thy good Angel, and the Saints? dost thou truly love them? hast thou a special confidence in their favour and intercession; dotheir images, their lives, and praises please thee?

9. Concerning thy rongue: how speakest thou of God a dose thou please thy self to speak well of him, according to thy condition and ability a dose hour love to fing Hymnes to his praise and

glory?

to. Concerning works: think whether then have a true hearty defire of the exteriour glory of God, and to do tomwhat for his honour: for fuch as love God, love with him the ornament of his house.

11. Confider whether thou hast forfaken any affection, or renounced any thing for Gods sake, for it is a great fignof love, to deprive our selves of any thing in confideration of him whom we love. What hast thou then heretofore for saken for the love of God?

(effer average make

CHAP

#### CHAP. V.

An examination of our estate touching our (elves

How lovest thou thy self? too much for the worlds fake? if fo. thou wilt desire to dwell always here, and wilt be very folicitous to establish thy felf upon earth : but if thou love thy felf for heavens fake, thou wilt defire (at least thou wilt be contented ) to depart from hence whenfoever it shall please our Saviour.

2, Dost thou keep good order in the love of thy felf? for there is nothing ruines us, but the inordinate love of our felves. Now well ordered love, requires that we love the fonl better then the body : that we take more care to store up vertue, then any other thing; that we make more account of heavenly glory, then of base and transitory honour. A well ordered heart, will rather say in it self : What will the Angels fay if I think upon such a thing, then. what will men fay ?

3. What

3. What love bearest thou to thy heart? art thou willing to serve it, when it is sick? alas thou owest it this care, to help it thy self, and procure it to be succoured by others, when passions torment it; and to say aside all other cares. for that.

4. What doest thou esteem thy self in the sight of God? nothing doubtless. It is no great humility in a sty, to think her self nothing in regard of a mountain: nor for a drop of water, to esteem it self nothing, in comparison of the sea: nor for a sparke of sire, to hold it self nothing, in respect of the sun: but humility consists in not esteeming our selves better then others, and in desiring not to be esteemed by others. In what state art thou in this respect?

5. Touching thy tengue; does thou not boast either on the one side, or the other? dost thou not flatter thy self in

fpeaking of thy felf?

6. As for works; dost thou use no recreation destructive to thy health? I mean, vain and unprofitable pleasures, too much warching without cause; and such like?

## CHAP. VI.

An Examination of the Estate of our Souls towards our Neigh-

10

j

d

OF

and Wife, ought to be gentle, calm, firme, and constant; and grounded principally upon the ordinance of God, who commands and requires it. The same is to be understood of love amongst Children, kindred, and also amongst friends, every

one in his degree.

2. But to speak in general in what state thy heart is towards thy neighbour a doest thou love him cordially, and for Gods sake 2 to discerne this well, thou must represent to thy self certain peevish and crabbed persons; for it is to such people that we exercise the love of God towards our neighbour, and much more towards such as have injured us, either in word or deed. Examine well, whether thy heart be right towards them,

To a Devout Life. Part. V. 493

or whether thou findest any repugnan-

cy against this love.

3. Are thou apt to speak ill of thy Neighbour and especially of such as love thee not? Doest thou any prejudice to thy Neighbour, directly, or indirectly? if thou have the use of reason, thou wist easily discerne thy desects.

- a., Var wo mil of i bloom in a.e. onsof the Tipic las-safe (...e incover is capaly, examinated y in a large inc

defects we have committed in them.

duce our expand to the furrey of our

paffions: and a liebe troublefond to confidencein participat for quantifies is graditibed, we disserve the wine

face we have freely and now we have belowed by the common of the common

madi goldensides based died, percelate CHAP.

fin ex

th

ſu fa

W

ho

at

G

if

th

ti

d

p

1

b

j

f

### CHAP. VII.

An examination of the affections of our foul.

I Have thus drawn out these points into length: because in the examination of them consistent the knowledge of our spiritual advancement; for as concerning the examination of sins, I leave that, for the confessions of such, as never think of advancing.

2. Yet we must not labour in any one of these articles otherwise then very gently, examining only in what state our heart hath been concerning them since our resolution, and what notable desects we have committed in them.

3. But to abridge all; we must reduce our examen to the survey of our passions: and if it be troublesome to consider every particular so exactly as is prescribed, we may examine in what state we have been, and how we have behaved our selves, in this manner. In our love towards God, our neighbour, and our selves. In our harred towards.

To a Devout Life. Part. V. 495 wards fin in our selves, and towards fin in others; for we must defire the excirpation both of the one and the other. In defires, touching riches, pleafures, honours. In fear of danger to fall into fin; and in fear of lofs of worldly goods, for we fear the one too much, and the other too little. hope too much fixed upon the world and temporal things, or too little upon God, and eternal things. In fadness. if it be too excessive for transitory; things; and in joy if it be too great for trivial things. In fine what affection doth predominate in thy heart ? what; palfion doth most of all possessie? in what hath it cheilly gone aftray > For by the passions of the soul, we may judge of her estate examining them one after another. For as he that playes on the Luce; by touching all the ftrings, finds which are out of tune and accords them either by winding them up, or letting them down: fo we having examined the love, hatred, defire, fear, hope, fadness, or joy of our foul; if we find them out of tune, for that air which we would play, which is the glory of God; we may tune them

re

th

m

fu

0

by means of his grace, and the counselof our Ghostly Father.

## CHAP. VIII.

Affection to be exercised after this examination,

A free thou hast gently confidered each point of this examination, and seen in what state thou are; shou shalt proceed to affections, in this manner.

rent thou half found in thy life, fince thy resolution and acknowledge that it was his mercy alone, that hath wrought it in thee, and so thee.

2. Humble thy self profoundly before his Majesty, acknowledging that if
thou hast not much profited, it hath
been thine own fault, because thou hast
not faithfully, couragiously, and
constantly complyed with the inspirations, lights, and motions, which
he hath given thee in prayer, and by
other means.

3. Promise him, that thou wilt for ever praise him for the savours conferred.

red upon thee, in converting thee from thy evil inclinations to this amendment.

4. Ask pardon of him for the unfairhfullness, and disloyalty which thou hast returned for these graces.

5. Offer him up thy heart, to the end he may make himself fote mafter

of it.

5

6. Beseech him to render thee en-

tirely faithful to him.

7. Invoke the Saints, our bleffed Lady, thy good Angel, thy Patron, St. Ioseph, and the reft.

CHAP.

## CHAP. IX.

Considerations, proper to renew our good purposes.

I. A Feer thou hast made this examination, and diligently conferred with some good Direct.
our concerning thy defects, and the remedies for them: take these considerations following, making one of them
every day by way of meditation; employing therein the time of thy prayer, and do this always in the same method, for matter of preparation, and affections, which thou hast used in the
meditations of the first part: placing
thy self first of all, in the presence of
God, and then imploring his grace to
establish thee in his holy love, and
service.

CHAP,

to this you

#### CHAP. X.

The first consideration: of the excellency of our soul.

u-

ele-

m

n-

1

e-

he

ng.

nd

P.

cellency of thy foul, endewed with an understanding, which knoweth not only all this visible world, but also that there are Angels, and a heaven; that there is a most high God, most good, and inestable, and that there is an Eternity: and further knows the means how to live well in this visible world, and to associate her self to Angels in heaven, and to enjoy God eternally.

2. Thy foul hath also a will, all noble, which can love God, and cannot hate him, in himself. Consider thy heart how generous it is; and that as no corrupt thing can entice the Bees, but their delight is only amongst the Flowers: so thy heart hath no repose, but in God alone, no creature can fatisfie it. Recal boldly the most dear & beloved affections which heretofore possessed that the control of the control of the selfed thy heart, & judge in truth, whether ther they were not full of unquiet molestations, of irkfome thoughts, and importunate cares, amongst which thy

poor heart was miserable,

3. Alas our heart runs greedily after creatures thinking to fatisfie its defires in them: but as foon as it hath mer with them, it finds it felf deceived and that nothing can content it: God being unwilling that our heart, no more then Noahs Dove, should find any resting place till it return to him, from whence it went forth. Ah what beauty of nature is in our own heart, and why do we detain it against its will in the fervice of creatures >

4. Oh my fair soul (shouldest thou fay) thou canst understand and love God, why wilt thou content thy felf with less ? thou mayest pretend to Eternity, wherefore doft thou busie thy felf in momentary things ? It was one of the griefs of the prodigal child, that when he might have fared delicionfly at his fathers table, he fed nashily amongst the swine, O my foul, thou art capable of God . woe be to thee, if thou fatisfiest thy felf with any thing

less then God.

chis confideration: put her in mind that the is immortal, and worthy of eternity: fill her with courage upon this subject, and man and an exercise.

# he already concerneent, which en-

The second consideration: of the excel-

comblations: without thes event ond

onfider that only versue thy foul contented in this world. See how fair they are! make a comparison between vertues, and their contrary vices. What sweetness is there in patience, compared to revenge 2 in mildness, in respect of anger, and sowardness? in humility, in regard of pride, and ambition ? in liberality, compared to coverousness in charity, in comparison of envy ? in sobriery, in refpect of temperance? vertues have this excellency, that they delight the foul with an incomparable sweetness, and pleasure, after we have practiced them. whereas vices leave her infinitely wearied and tired. Why endevaour we

rot

not then to obtain these pleasures?

2. In case of vices, he that hath but few, is not contented; and he that hath many, is discontented. But for vertues; he that hath but few, yet bath he already contentment, which en-

creases dayly.

3. O devout life, how fair, lovely, sweet, and pleasant art thou! thou sweetness tribulations, and augmentess consolations: without thee, even good is evil; pleasures are full of resiless troubles and deceiptfulness. Ah, he that understands thee well, will say with the Samaritane: Lord give me this water: an aspiration very frequent to the holy mother Teresa, and St. Katherine of Genua, although upon different occasions.

aldrevial committee, consequen

faoladi alglas ved met **CHAP.** Ini seleniyar algent 160ac na elwi it

ir

W

in

fa

R

Ot

fa

th

alf for

to

CO

the ha

#### Confider how many holy C wichika Achoe have t

The third confideration: of the example of Saints.

Onfider the examples of the Saines of all fores: what is it that they have not done to love God. and to be entirely his? look upon the invincible Martyrs in their refolutions: what forments have they not fuffered in keeping them? But above all, those fair and flourishing Virgins, whiter then Lillies in purity, redder then Roses in charity; some at twelve, others at thirteen, fifteen, and twenty years of age, have endured a thoufand forts of Marryrdomes, rather then they would resounce their refolutions. not only in the profession of faith, but also in their protestation of devotion : fome dying, rather then to fortake their Virginity; others, rather then to quit their attendance upon the poor, comforting the afflicted, and burying the dead. O God what constancy hath that fraile fex shewed in like occasions!

Z 2

2. Con-

2. Confider how many holy Conforts; with what contage have they contemned the world > How invincible have they been in the refolutions nothing could make them relinquish them; they embraced them without refervation, and kept them, without exception, Good God, what admirable things doth St. Augustine write of his mother Monica? With what constancy did she pursue her enterprize of ferving God, in her marriage, and in her widdowhood? and St. Hierom of his dear Daughter Paula, amongs how many croffes, how many various accidents? What is there that we may not do after such excellent paterns! they did all for the same God, for the fame vertues: why should not we do as much in our condition, and according to our vocation, for our good refolution, and holy protestation?

od pit their attendance from the poor, comforting the and burying of AHD. O God what confrancy haththat faile for flawed in like of

cations?

7

ft

P

2

10

P

pi

ſa

n

TÌ

lu

ar

th ho

m

m

10

th

P

To a Devont Life. Part. V. 505

## CHAP. XHI.

The fourth confideration: of the love that lefus Christ beareth to us.

Ch

ut

ut 2-

of

にいれている。

Onfider the love, wherewith Jesus Christour Lord foffered fo much in this world, and efpecially in the Garden of mount Olivet, and upon mount Calvary. This love concerned thee, and by all his pains and torments, he obtained of God the Father, good resolutions, and protestations for thy heart; and by the fame means, further obteined all things necessary to thy foul, to maintain, nourish, strengthen, and fulfil thefe resolutions. O resolution, how pretious art thou, being daughter of fuch a mother, as is the passion of our Saviour !O how carefully ought my foul to cherish thee, fince thou haft been fo dear to my sweet Jesus ! Alas O Saviour of I my foul, thou diedft, to gain me refolutions ! ah give me grace to die, rather then to lofe them. Observe Philothea, it is certain that the heart of our dear Jesus, saw thy heart from the

the Tree of the Cross, and loved it, and by his love, obtained for it all the bleffings that ever thou shalt have, and amongst others these resolutions Yes, my dear Philitichea, we may all fay with the Prophet Ieremie : O my Lord, before I was, thou behelds me, and calledit me by my same: fince that in truth, his divine goodness in his love and mercy, prepared all the general, and particular means of our fat vation, and confequently, our refoluti tions. Yes, without doubt, as a woman with child prepares the Cradle, Linner Swath-bands, and even a Nurse torche Child, which the hopeth to bring forth, although it be not yet in the world: fo our Saviour having his goodness great with Child of thee precending to bring thee forth to falvation, and to make thee his daughter; prepared upon the Tree of the Cross, all that was necesfary for thee; thy spiritual Cradle, thy Linnen and swathing-bands, thy Norfe and all that was convenient for thy bleffedness. These are all the means, all the allurements, all the graces, by which he conducteth thy foul, and would bring it to perfection, 2. A

## To a Devout Life, Part. V. 507

2. Ah my God, how deeply ought we to imprint this in our memory ! is. it possible, that I have been loved, and so tenderly loved by thy Saviour, that he should think of me in particular, and of all these little occurrences, by which he has drawn me to him. And how then ought we to value, esteem, and employ all this to our advantage? this is very pleasant; this loving heart of my God thought upon Philothea, loved her, and procured her a thousand means of salvation, even as much, as though there had been no other foul in the world for him to think of; just as the Sun thining upon one fide of the earth, thineth no les, then if it shined in no other place but only there; for in the very same manner, did our Lord think, and rake care of all his dear children, providing for each one of us, as though he had not thought aponthe reft. He hath loved me (faith S. Paul ) and hath given himfelf for me, as if he had faid : for me only, just as though he had done nothing for the rest. O Philothea, this. ought to be engraven in thy foul to cherish; and mourish thy resolutions, Z 4 which.

which have been to pretious to the heart of our Saviour.

#### SET . BOICHAP. XIV. Isho

hould thank of me in particular,

The fifth confideration: of the eternal tove of God towards us.

Onfider the eternal love which God hath born thee: for before our Lord Jesus Christ, as man suffered for thee upon the Cross his divine Majelly defigned thee, in his foveraign goodness, and loved thee infinitely. But when began he to love thee ? even when he began to be God, And when began he to be God? New ver, for he hath always been God without beginning, and without ending. and so he hath loved thee from all eresnity; and therefore hath he prepared for thee, the graces and favours which he hath conferd apon thee. He faith by his Propher, speaking to thee, as well as to any other: I have loved thee with a perpetual charity, therefore I have drawn thee unto me, taking pitty of thee. He then thought amongst other things, to cause thee to make good resolutions to ferve him. 2.0

## To a Devout Life. Part. V. 509

2. O God what resolutions are these which God harti thought, meditated, and deffigned from all Eternity ? how dear, and pretions ought they to be to us? what ought we to fuffer, rather then to forfake one tittle of them . fure the world ought rather to perish; for all the world together is not worth one foul : and a foul is worth norhing, without refolutions, the wan thinky own hand, in the midd of any heart, and this cases bloom theirs with his blood, to make it tendifies, stahen will I folier a spoofund deaths, then white pelicher vanitry, nor deligher, bor riches, not tribulations, first ever force me tions are deficing

. s. a. Alas Lord but thou but plants l.

Z 5

Also, how may bouls see those which have not been favored to the marghest seed to the then that't come while one sealors and the seed to the sealors and the sealors are

t emission of ylod that his first storm of the big the energy of i lad) lad, yar also yar ai wange

# which God have a consucrate to a which God have a consucrate which God have a consucrate with the consucrate and the consucrate

General affections upon the precedent confiderations, and a conclusion of this exercise.

the beautiful Tree of life, which my God hath planted with his own hand, in the midst of my heart, and my Saviour would water with his blood, to make it fructifie; rather will. I suffer a thousand deaths, then that any wind shall overturn you. No, neither vanity, nor delights, nor riches, nor tribulations, shall ever force me from my defign.

and eternally preserved this fair Tree in thy Fatherly bosome for my Garden. Alas, how many Souls are there which have not been favoured in this manner: and how then shall I ever humble my self enough under thy

mercy 2

3. O fair and holy resolutions, if I keep you, you will preserve me if you live in my soul, my soul shall live

## To a Devout Dife. Part. V. 511

live in you : live then for ever O refolutiona wich are eternal in the mercy of God, live and remain eternally in me; for I will never forfake your.

4. After these affections, thou must separate, and consider apart the means necessary to maintain these dear resolutions, and protest to use them faithfully; as frequent prayer, the Sacraments, good works, amendment of our faults discovered, avoiding occasions of evil; and following the counsels which shall be given thee tothis end.

5. This done; as by way of recovering breath; and courage, protest as thousand times, that thou wilt continue in thy resolutions: and, as if thou hadft thy heart, thy foul, and thy will in thy hands, dedicate them confecrate them, facrifice them to God: protesting that thou wilt never receive: them again, but leave them in the hand of his divine Majesty, to follow in all things his holy ordinance.

6. Pray to God to renew thee entirely and to bless this renewing of thy protestation; and confirm it. Invoke: the B. Virgin, thy Angel, S. Lenis, and other Sain's. 7. In 7. In this commotion of heart, go to the feet of thy Confessour, accuse thy self of the principal faults, which thou shalt observe to have committed since thy last general confession: and receive absolution in the same manner thou didst the first time: and pronounce thy protestation before him, and signit: and in the end, go unite thy renewed heart to thy Lord and Saviour, in the holy Sacrament of the Encharist.

CHAP.

## CHAP. XVI.

## Considerations after this exercise.

He day thou shalt have this renovation, and the other following, thou oughtest very often to repeat by heart, and by mouth, those ardent speeches of S. Paul, S. Anguftine.S. Katherineol Genna, and others: No. I am no more mine : whether Ilive, or die, I am my Saviours. I have nothing, that is me, or mine: my me is lefus, and my mine, is to be wholy his. O world, thou art always thy felf, and I have been always my felf, but from henceforth, I will be no more my felf. No, we will be no more our felves, for we will have a changed heart, and the world that hath sooften deceived us, shall be deceived in us : for not observing our change but by little and little, it will think us always to be Efan, and we will prove Iacob.

our hearts; and when we have finished our meditation, we must go fair and softly to our affairs and conversations,

for

for fear least the liquor of our resolutions be suddenly spitt: for it must sink, and disperse it self into all the parts of our soul, yet without sorce, either of mind, or body.

#### CHAP. XVII.

An answer to two objections which may be made against this introduction.

He world will cell thee Philothea, that these exercises and advices are so many, that he that will practife them, must apply him-felf to nothing esse. Alas dear Philothea, should we do nothing else, we should do well; since so we should do that which we ought to do in this world. But feeft thou not the deceit? If all these exercises were to be performed every day, they would indeed busie: us enough. But it is not requifite to practice them, but in time, and place, each one according to occasion. How many civil laws are there inthe Digett, and Code, which ought tobe observed > but that is to be underdooil.

## To a Devout Life. Part. V. 515

flood, according to occurrences: not that every one should practife thems every day. Moreover David a King full of most difficult businesses, practifed many more exercises, then I have prescribed thee, Same Lewis an admirable King, both in Peace, and War, and one that with an incomparable care administred justice, managed his affairs, heard dayly two Maffes, faid Even-Song and Compline with his Chaplain, performed his medication, and vilited Hospitals every Friday, confessed, and took the discipline; heard Sermons very often and used spiritual conferences: and for all this, never omitted one only occasion of the publick, which he did not most diligently put in execution and his Court was more splendid and florishing, then ever it had been in the time of his Predecessours. Perform then these exercises cheerfully, as I have prescribed them, and God will give thee leafure and thrength enough for all the rest of thy business; yea though he make the Sun-stand still for thee, as he did in the time of Iofua. We always. do enough, when God works with us. 2. The

2. The world will say, that I suppose almost throughout the whole work, that my dear Philothea, hath the gift of mental prayer; and yet every one hath it not : fo that this Introduction will not serve for all. This is. true, without doubt, I have presuppofedchat: and it is true too, that every one hath the gift of mental prayer; but it is likewise true, that almost evety man may have it, even the most unlearned, so that they have good conductors, and that they labour to obtain it, as muchas is requifite. Andis there be any who have not this gift in any proportion (which I think can happen but very seldome) a wise Directour willeafily make them supply that want, either by making them to read, or hear read these same considerations, which are put into meditations.

choright, when God works w

encissiones tock to exmis

## CHAP. XVIII.

Three principal advises for this Intro-

S

The first day of every moneth, renew the protestation few down in the first part after meditation; and protest at all times to have a will to observe it, saying with David: No my God, never will I forget thy justifications; for in them thou hast given me life. And when thou shalt find any disorder in thy soul, take thy protestation in hand, and prosserve in the spirit of humility; pronounce it from thy heart, and thou shalt find great rescellment.

2. Profess to all the world, that thou has a will to be devour. Be not assumed of those common and ordinary actions requisite to lead us to the love of God: advow boldly that thou does thy endeavour to medicate, and that thou hadstrather die, then sin mortally. That thou wilt frequent the Sacraments, and follow the counsels of thy Ghostly Father, (though many times

times for good confiderations it be not expedient to name him.) For this freeness in confessing that we have a will to ferve God, and that we confecrate our felves to his love by a fpecial affection, is most acceptable to his divine Majesty, who will not that we be ashamed of him, or his Cross. Besides it prevents many invitations, which the world would make to the contrary: and obliges us in point of reputation, to do, as we profess. The Philosophers professed themselves Phitolophers, that they might be fuffered to live like Philosophers: and we must make our felves known to be Lovers of devotion, that we may be permitred to live devoutly. If any one tel thee, thou mayst live devoutly without the practife of these exercises, and advises; deny it not; but answer mildly, that thy weakness is fo great, that thou hast more need of help, then others.

3. In fine, my dearest Philothea, I conjure thee, by all that is holy in heaven and earth, by the Baptisme which thou hast received, by the breasts which our Saviour Jesus Christ did suck

by

### To a Devome Life Part. V. 319 by the charicable heart wherewith he loved thee, by the bowels of thy mercy in which thou hopeft; continue, and persever in this happy enterprise of a devout life. Our days pass away, death is the gate; the Trumpet sounds. the retreat (faith St. Gregory Naziauzen) let every man be ready, for judgement is near. St. Symphorians mother seeing him led to Martyrdome, cryed after him: my fonne, my fonne, remember eternal life, look up to heaven, and think upon him that reigns there; thy approaching end will foon terminate the course of this life. I say the same to thee, Philothea, look towards heaven, and forfake it not for earth : confider hell, and cast not thy self thither for transitory pleasures; remember Jesus Christ deny him not for the world: and though the labour of devout life feem hard, fing with St.

is

0

C

The greatest pains are greatest plea-

Francis.

To those that seek for beavenly treasures.

ther, and Holy Ghost, be all honour and glory, now, and for ever.

Amen.

OF THE AS A STATE OF

## UTHORS

Choisest Maximes touching the perfect duty of a Chri-

First towards God. the erest sovancement of the

facre is nothing foligle, which

versue, confift not, in nicely F the fecrets of advancing in perfection shall be demanded, I know no other then this: to love God with all our heart, and our ne gibour as our felves. and thy felf; and thou shalt never see God without goodness, nor thy self without misery. vea zi basid vitab

SHIT

3. As none shall ever see God so much as he is visible; so none shall ever love him so much as he is amiable.

4. He that covers not to love God still more and more, never loves him enough: enough of this divine exercise is not sufficient to him that would stop there, as if he were farisfied.

5. To whom God is all, the world

ought to be nothing.

6. Let us be what God will, so that we be his: and let us not be what we will our selves, against the will of God.

7. There is nothing so little, which may be slighted in the service of God.

8. The great advancement of the foul in vertue, consists not, in much meditaring upon God, but in mach

loving him.

9. We must never forsake Gods fervice, nor restrain from good works, whatsoever opposition, or ingratitude we find: for whoever seeks God is never discouraged for the faults of men.

ro. Where Gods will is accomplished, dayly bread is never wanting.

11,He

1

fing, is displeased with nothing, but

that which displeaseth God.

tiz. 'Tis a fure fign that we love nothing but God in all things, when we love him equally in all things; for he being always equal to himself, the inequality of our love towards him cannot proceed but from the consideration of something that is not God.

13. In divine matters a generous foul finds greatest contentment in be-

leiving things most difficult,

14. All our actions cake their va-

of God.

1

ł

15. The love of God, and fuffering, are the most acceptable sacrifices we can offer to him, who saved us by love, and suffering.

16. He that neglects his own will,

7. Itha (piritual innelica-

or ad him our saon complex

complies best with Gods.

no evel os son allego e V/ 2

1

5

5

r. The rule of our Neighbour is the Tree of knowledge; we are for bidden to touch it by way of judgment, because God has refused it to himself.

bour upon Earth, as we shall love him in Heaven.

3. We cannot love our Neighbour too much; but we may shew too much our love.

of our Neighbour, is one of the chief points of the love we owe him.

evil spoken of any, but of our selves.

6. We must never undervalue any peron. The Workman loves not that his work should be dispited in his presence. Now God is present every where, and every person is his work.

7. It is a spiritual injustice to desire to know the secrets of others, and to tell none of our own.

S. We ought not to love our Neighbour, either becanse he is vertuous, or because we hope he will be so; but

because God commands us.

9. In matter of good works, we must speak little, think little, and do much.

10. It is a great evil, not to do

good.

di

19

n

12

h

IS

11

5.

Y

0

pared: for he is well prepared for death who preferves in Christian Jufflice to the end.

152. Wholoever will arrive at a new life, must pais by the death of the old.

13. He that is truly humble, never thinks himfelf wronged.

will couble that.

5. I is not lithiciem to ask advile;
but we must follow it, and willingly
thing our cwa j bence to there

. All despot for it falls, which is in-

elianor le wind or en le lion.

(7. Il lis also é eat misleriene of ran, coedefire to enjoy chofe chings which he hand only ufe.

of core early of a conventinces of it.

Frequency and rich: for it is codes

Districtly and the com-

modity of yealth. 9. To

af

CO

ap

to

h

10

J

W

if

bo

CO

le

is

ty

us

25

De

OL

W

bi

we must command her to do all her actions in the presence of God.

2, To live contented in a moderate estate, we must never consider those that have more, but those that have less then our selves.

3. He that most mortifies patural inclinations, receives most supernaturatal inspirations.

4. Meditate often upon Eternity, and no accidents of this mortal life will trouble thee.

5. It is not sufficient to ask advise; but we must follow it, and willingly submit our own judgement to that of

others.

6. All devotion is false, which is incomparible with our profession.

7. It is the great misfortune of man, to defire to enjoy those things

which he should only use.

8. To have a defire to be poor, and not to receive the inconveniences of it, is too great ambition: for it is to defire the honour of poverty, and the commodity of wealth.

9. To

o. To be rich in effect, and poor in affection, is the greatest happiness of a Christian for he hath thereby, the commodity of riches for this world, and the merit of poverty for the world to come.

to come.

10. There is no better way to end
happily a true spiritual life, then dayly

to begin.

II. Who pretend to have part with Jesus glorisied; must first take part with Jesus crucisied.

12. We must live in the world, as if our souls were in heaven, and our

bodies in the grave.

13. In the death of our paffions,

confifts the life of our foul,

ledge our selves miserable, that only is not to be a Beast: but it is humility to desire that others should esteem us so.

as when it is flave to the will of God; never fo much flave, as when it ferves our own luft. It is never alive but when it does to it felf; nor never dead, but when it lives to it felf.

16. There is no reason to be given for

for the fault we commit in fin: for the fault would not be fin, if it were

1

6

C ٧

F

¥

0

V

n

ſ

not against reason.

17. Vertues never have their full growth, but when they bring forth defires of advancing; which like spiritual feeds ferve to produce new degrees of vertues.

Other choice Maxyms drawn out of the Same Author.

E must never speak of God, nor of things which concern his fervice carelefly, by way of discourse, or en-

rertainment; but always with great respect and humble mind.

We must fear the judgement of God without discouragement : and encourage our felves without prefumption.

3. Never confider the substance of things, but the honour which they have to be acceptable unto God.

4. I love not to hear it faid, we must do this; or that, because there is more merit: all must be done for the glory of God.

5. Being exercised by temptations, we must not grow impatient, but rest quiet in an humble, and cheerfull re-

fignation to the will of God.

6. We shall never have peace with our selves but when we have peace with God.

7. Whatsoever holy action we do, we please not God, except we do what he requires of us; no more then a Painter in repesenting an Eagle, pleaseth him that desired a Bee.

8. Let us never look upon our crosses, but through the Cross of our blessed Saviour, and we shall find them so pleasant, that we shall more defire affliction, then all the comforts in the world.

9. All our devotion must not be in our Orarory, in the Church, in Meditations, Prayers, and good desires: but we must proceed to practise, and remember to live according to the resolutions we have made in the servour of devotion.

Aa 3

10. De-

God makes us meditate: but that love onceobrained make us contemplate.

God, it reposes in him, taking there its cheif delight, yet ceases not to move forward in desire: for as it defires to love, so it loves to desire, it hath the desire of love, and the love of desire.

12. Benefits are willingly received by all; but to receive afflictions belongs only to perfect love, which loves formuch the more, because they are not to be loved, but in respect of the hand that gives them.

very one is busie, there is nothing un-

profitable, nothing floathful.

of our vocation, without confidering what will follow.

red the renouncing our own proper

judgement.

16. Reason invested with mildness and gentleness hath great force and lustre: but with choller it loseth both.

felves in our temptations and infirmities: but glory rather in our weakness, to the end that Gods power may appear in us, supporting it against the force of temptation.

18. Salvacion is shewed for faith, prepared for hope, and given only to

charity.

nore it is couragious; for beleiving that the can do nothing of her felf, the confesser God omnipotent, who being able to use her as his instrument, for what he shall please, doth also often make choice of such who are, or think themselves the most unable

wholy to God, is enabled thereby to do a thousand good deeds: and by rendring saithfully all honour to him, it is incredible what wonders God

works by that mans means,

man doth not strive to undertake much, nor to make a great noise, or shew; but in all plainness and sincerity he laboreth to do well what he undertakes and that purely for the love of God,

As 4 23. Love

abers much rather then thine own, and do nothing without counsel, for that is the way not to erre, but always to enjoy unchangeable tranquility.

cas iy.

10. The part a fool it bunk's also
that a control of the control of the

complete contraction contraction

18. Salva ion is

is processon and the second of the content of the c

windy to Cook it would be a received by to windy to your work of the cook is the cook of the cook of

i is incidista which we also too we lees the course means.

mich posto mássa ecca folis, ofoly, barin ell plalencis so stancents ha labo eth to do well sebaco censotal se and do

#### 

## TABLE

OFTHE

CHAPTERS.

The First Part of the Introduction containing advises and exercises requifite for the conduct of a soul from her first defire of a devout life, until she be brought to a full resolution to embrace it stedrastly in all her actions.

Chap. I. page to The properties, and excellency of devotion. chap. 2.

That devotion is futable with all forts of vocations, and professions. chap. 3.

Of the necessary of a Guide, to enter into, and proceed in devotion. Chip. 4.

Thet

,	-			•	×	
г.	-4	4				
ы	33	4	v			
	- 25		а		п	•

That we must begin with the cleansing our soul, chap. 5.	of
our jout, chap. 5.	18
Of the first purgation, which is that	of
mortal sin. chap. 6. Of the second purgation, which is that	22
Of the second purgation, which is the	t of
the affection to sinne. chap.	
	25
Of the means to make this second pur	- 12
tion. chap. 8.	28
The first Meditation: of our creat	10M.
Cliab. Q.	30
2. Meditation: of the end for wh	bich
	33
3. Meditation: of the benefits of	God.
chap. 11.	37
4. Meditation: of sin. chap. 12.	
5. Meditation: of death. chap. 13.	44
6. Medication: of Indgement, C	hap.
14.	48
7. Meditation: of Hell chap. 15.	52
7. Meditation: of Hell chap. 15. 8. Meditation: of Paradise. chap.	16.
	55
9. Medination: By way of election	
choice of Paradife. chap. 17.	58
10. Miditation : By may of election	, and
choice which the foul maketh	of a
devout life. chap. 18.	62
How to make a general confession.	
19.	66
	An

And T class

An authenticall protestation, to engrave in our soul a sirm resolution to serve Bod, and to conclude the alts of Pennance, chap. 20.

The conclusion for this sirst purgation chap. 21.

That we ought to purific our selves from the affections which we have in venial sins. chap. 22.

That we must purific our selves from affections to unprositable and dangerous things. chap. 23.

That we must purge our selves from corrupt inclinations, chap. 24.

THE

### THESECONDPART

Containing advices for the elevation of the foulto God by prayer, and the Sacraments.

F the necossite of prayer. chap. I. A brief method of meditation. And first of the presence of God, which is the first point of preparation, chap. 2. Of invocation: the second point of preparation, chap. 3. Of the third point of preparation, consisting in proposing the mystery which we mean to meditate. chap. 4. 96 Of Considerations, which are the second part of Meditation, chap, 5. 98 Of affections and resolutions, the third part of Meditation, hap. 6. 100 Of the conclusion, and spiritual posie. chap. 7. IOI Certain profitable instructions upon the Subject of Meditation, chap, 8. 103

OF

Of Dryness, which	often happenethin
Meditation chap.	9. 108
A Morning exercise	.chap. 10. 109
An exercise for Ever	ning, and of the exa-
mination of our con	science. ch.11. 113
	tion. chap. 12. 116
	latory prayers, and
	ip. 13. 131
Of the most holy	Mafs, and how we
	hap. 14. 131
	d common exercises.
chapl malib son	exet set to so 135
Of banen and	sucception of Saints.
chap. 16.	137
	ar and read Gods ho-
dy word. chap. 1	7. 140
How we out he to	receive inspiration.
chap. 18.	143
of holy confossion.	chap. 19. 148
Of frequenting th	e holy communion.
chapt we comm	Total con good
Hopewe oug he to con	mmunicate, chip.21.
	161
Stav. B. compares	reon to a court of the
o letter chapt o	of perchasing to many dead
òsa ·	
bufinefe wieb care	to them from ThE
n, and folicinde.	has milious vericina
ose Callado	

#### THE THIRD PART Of the Introduction.

Ormelic which often best

Containing advises concerning the ex-

OF the choice which we make in the exercise of	ought to
make in the exercise of	vertues.
chap. I.	D. 166
Chap. I. Pursuance of the former dise	aurle -
bout the choice of vertues,	
Of Patience, chap. 3.	173
Of Patience, chap.3.	181
Of exteriour Humility, chap. 4.	190
Of more internal Humility.	
(A.)	1 710-
That Humility mahash as low	-95
That Humility maketh us lov	conforn
abjection. chap. 6.	204
How to keep our good name in	the pra-
. Itise of Humility. Chap. 7.	211
Of meekness towards our Neigh	
remedies against anger. chap	
Of meekness towards our selves	chan o
That we must treat of business	
but without vexation, and f	olicitude.
chap, 10,	230
	Of
	The state of the s

5	39
Of Obedience schap. II. 2	14
Of the necessity of ebastity. chap.	
Advises how to preserve chastity. ch	39
	46
Of poverty in spirit to be observed in	ri-
	150
How to practife true and real pove	rty,
being notwithstanding really r	ich.
cnap. 15.	250
How to practife richness of spirit, in	The second secon
	263
Of Friendship: and first of wicked	
frivolons Friendship.chap. 17.	ALL MODERNING ROTH BOOK
	271
	278
The difference betwixt true and Friendsbip. chap. 20.	282
Advises and remedies against	The State of the S
Friendship. chap. 21.	287
Other advises upon the subject of A	ALL PROPERTY AND A SECOND
chap. 22.	294
Of the exercise of exteriour mortifi	cati-
on chap, 22.	208
Of company and Solitariness. cha	0. 24.
	308
Of decency in attire. chap. 25.	314
Of discourse and first how to speak of	100000000000000000000000000000000000000
chap. 26.	317

540	
Of civility in talk, and due respe	Et of
persons. chap. 27.	326
Of rash judgement chap. 28.	324
Of Detraction. chap. 29.	333
Other advises touching discourse.	chap.
Of pastimes andrecreations: and s	irst of
Such as are lawfull and landab	
31.	346
Of probibited Games. chap. 32.	
Of dancing and other pastimes whi	
lawfull but dangerous. chap. 33.	
At what times we may play and	dance
chap. 34.	355
That we must be faithfull both in	
and small occasions. chap. 35.	
That we must keep our mind just a	
Sonable. chap. 36.	362
Of defires. chip. 37.	306
Advertisements for married person	
chap. 33.	370
Of the honesty and chastity of the	-
riage bed, chap. 39.	384
Isfiruttion for widows. chap, 40.	391

A word to Virgins, chap, 41. 400

commune, chip.

THE 26.

#### THE FOURTH PART of the Introduction.

e juy beart against remp-

Containing necessary instructions against the most ordinary tempta-

Has we must not regard the discourse of the children of the world . chap. I. That we must always have a good conrage. chap. 2. Of the nature of temptation, and the difference between feeling them, and consenting to them. chap. 3. 410 Two good examples upon this subject. chap. 4. 414 An encouragement to a soule in temptation tap. 5. How temptation, and delectation may be sinne, chap. 6. Remedies against great temperations. chap. 7. That we must refist small temptations. chap. 8. Remedies against these small temptations, chap. 9. 431 How

Of spiritual dryness and barrenness.

chap. 14.

Confirmation and explanation of what

hath been said by a notable example.

chap. 15.

468

est noticed airestiffante a good our

In water was not be sent

Sand of tongether was the bo

in the state of th

THE

map

ייניון לדפים לו ממוכד כאי צינום

45

nd

s.

9

Containing exercises and Instructions to renew the foul, and confirm it in devotion.

Hat we ought every year to renew our good purposes by the exercise following, chap. 1. Considerations upon the favour which God doth us, by calling us to his fervice, according to the protestation mentioned before. chap. 2. The examination of our foul concerning her advancement in devotion, chap. An examination of the state of our fouls towards God, chap. 4. An examination of the estate touching our felves. chap. 5. 490 An examination of the estate of our Jouls towards our neighbours. chap. 6. 492 An examination of the affections of our foul. chap. 7. 494 Affections to be exercised after this examination, chap, 8. 496 Con-

Considerations proper to renew on purposes, chap, 9.  The first consideration; of the exc	r good
purpofes, chap. 9.	498
The first consideration; of the exe	ellency
of our foul, chap. 10.	499
The fecond confideration ; of the	excel-
lency of vertues .chap, It.	501
The third confideration; of the ex	
of Sainis, chap, 12.	
The fourth consideration; of the	e love
that Tolus Christ heavethus	chan
13.	505
The fifth consideration; of the	eternal
The fifth consideration; of the love of God towards us, char	. 14.
	508
General affections upon the presede	nt con-
siderations and conclusion of the ercise. chap. 15.	bis ex-
ercise. chap. 13.	110
Confiderations after this exercise.	chap.
Considerations after this exercise.	513
An answer to two Objections which	b may
be made against this Introd	uction.
An answer to two Objections which be made against this Introduction, 17.	514
Inree principal advises for this in	troau-
Etion, chap. 18.	517

# FINIS.

